

**MOTHER AND HOME.**  
BY G. W. THOMAS.  
"Child of such sinful shame, child of my sorrow,  
Why dost thou come to thy mother once more?  
Canst thou from weeping eyes sunlight still borrow?  
Faded the roses that her cheeks once wore."  
"Tired, so tired with wanderings weary,  
Bitter the cup that my fancy thought sweet,  
Fleeing from sinful paths dreadful and dreary,  
To nestle again at my dear mother's feet."  
"Birdling, escaped from the snare of the fowler!  
Come to these arms that have held thee of yore!  
(Pentent, no thought of mine shall befall her)  
Peace, darling one, I'll upbraid thee no more."  
Gladly these feeble arms still shall enfold thee,  
Hushed on this bosom thy sobbing so sore,  
Sweetly the angels in pity behold thee,  
Peace, troubled soul, all thy wanderings are o'er."  
Chicago, Ill.

**PSYCHOMETRY AND CLAIRVOYANCE.**  
A Very Curious Book.

Soul of Thales, or, Psychometric Researches and Discoveries. By Wm. Denton. Vol. III. Boston: Published by the author.  
**THE ANIMALS OF MARS—SHERMAN'S FIRST EXAMINATION.**  
On the 12th of January, 1867, Sherman made his first examination of Mars, not knowing, at the time, even the name of the planet.  
"I see a thorny tree with large thorny apples on it. I see no animals. Yes! I see a small winding tree, and eating something that looks like a little white cabbage-head."  
"I have come to the seaside, where the water makes a peninsula. The sun does not look as large as it does here,—about one-third as large."  
"I see a monstrous animal like a turtle, all covered with conical spines, even on its legs. It has four legs and a stumpy tail. It is a mud-turtle, but eight or nine feet long."  
"This world seems flat, like ours. It is a real clear day; but it is not as light as it is here. It does not get as much of the sun's light. The water does not taste like our water. It has a sweet taste, or half sweet."  
"I see another turtle coming out of the water, and still another. They are eating animals with long legs that are spotted, but are not from Mars. There is a rock, near where I saw the turtle, of a reddish-gray color."  
"I see an animal jumping from tree to tree. It has very great paws, and reaches from one to the other, and springs. It is as large as a horse, or larger; and has short bristles on its body. The trees are monstrous. Those with apples on are not so large."  
"There is a great deal of water here. From a high place, where I am now, I can see hundreds of lakes."  
"What a lot of little turtles I see at the bottom of the water, scrambling and piling on each other, and squeaking! There are thousands of them no larger than a hen's egg, with little prickles over them like needles. They bite hard too. There is a big shell there, and they are eating the most out. One has run off with a piece, and the others are after it. Two are pulling at one piece. One turtle has got the door of the shell, and is going off with it. The shell is as large as a peck-measure."  
"I think it is near the equator. The sun shines overhead all the time. The sun's not perfectly straight overhead; it slants a little. It is not easy to move about."

**THE PEOPLE OF MARS.**  
"I have come to a place where the people are crowding into a little house that looks like a summer-house, where a man is standing with a basket of flowers. It is a statue, made of something like plaster of paris. They have on strange-looking square caps. The men and women wear the same kind; only the men's are larger."  
"Now I see a great temple. They are going in rows, and divide near the statue as they go into the temple. It is very large and high. I see them going up winding stairs, up and up. Some are giving out, it is so hard, and sit on the stairs by the way. They go up a flight; and then there is a place to walk, and another flight. It is so high, that the men at the bottom look no larger than my finger. I can look over the houses to a beautiful lake, another city, and another temple, that I can barely see. It is so high, that they are doing any thing but looking off. Now I see a place where people go in; and there are several statues. One man has his head bent over, as if praying. The people look at the statues; and some point to that man, and talk; but I cannot understand them."  
"The people are darker colored than ours, and have four fingers instead of five,—three fingers and a thumb. Their toes are the same. All that I see are barefooted. No one has a little thing under the foot, that seems made of metal, to keep stones from hurting them. Their faces are not as pleasant as ours. Those statues have four fingers too. The people have sixteen teeth in the upper jaw, and sixteen in the lower. They have large, wide mouths, out farther back than ours. The hair is yellow. I tried a number, and they had blue eyes. I see no boards, but just a few

bristles on the chin. All the people are out of their houses, at the temple.  
"The streets are paved with stone; and the houses are nearly flat: some are flat. I see windows, but no glass in them. I can hardly see through them. They look like mica. The houses are rather dark inside. They do not fear robbers, they do not leave their houses this way. I see a pile of hats in one place."  
"I see something they eat. It is white, and something like bread; but it is not. I see shelves in a place like a kitchen. They have four legs, but no back; and the legs are like Indians. Their legs are bare,—all of them that I see."  
"I forgot to tell you that their eyes are like cats' eyes. The pupils are long; they look queer. They have what I suppose are chairs. They have four legs, but no back; and the legs are like Indians. The houses have no doors like ours, that I see. They are open,—just an entrance to go in and out. The streets are wide,—three times as wide as ours. The top of that temple came up something like a French roof. It seems warm like summer weather."

In answer to questions, he said,—  
"The men were reddish pants and blue jackets. Some of them carried banners that glowed in the sun. Their clothes seemed to be made of a coarse kind of cloth."  
The apparent size of the sun from Mars is between a half and a third as much as it is from the earth.  
Here are snakes, turtles, small long-legged jumping animals, large bristly jumping ones, mollusks, and people like the human beings on our planet; but the differences between them would hardly be noticed. Although I had great confidence in psychometry, the story he told seemed to be a somewhat unlikely one, and more probably a reminiscence of the earth than a revelation from the stars.  
The great types of life, as we know them on our planet, may, however, be universal, as true for Mars and Jupiter as they were for the Silurian and Devonian periods; and the perfect human form may be the highest form that matter can assume, and toward which it everywhere strives, as it strove for millions of years on our own globe.

**PHOTOGRAPHS AND FLYING MACHINES ON MARS.—SHERMAN'S SECOND EXAMINATION.**  
On March 25, 1869,—that is, more than two years afterward,—Sherman examined Mars again. As before, he did not know the name of the planet, nor did he know that he knew before he examined it, that he had examined it previously. [An independent examination of this kind would be, I thought, a test, to some extent, of the accuracy of the previous examination.]  
"It seems as if I was in a city. I see drawings like colored photographs; they must be colored by the light itself. The people are very curious. I see some that have hooks on their feet with springs, so that they go over the ground fast. They have them on their hands too. There is no house made of brick or wood; they seem to be made of a kind of stone like rough sandstone. The roofs are steep. The stones are flattened off, and look well. The roofs are all covered with points, and look thatchy. They have some kind of stuff like glass, but so clear, that you can hardly tell that anything is there. Their shoes seem to be elastic at the side, and metal at the bottom. The women dress the same as the men. Some wear a kind of white cloth."  
"Well, they have got a new thing there. It is something like a velocipede. It is a flying machine, that goes along about three or four feet from the ground. Some of the riders make it go as high as a house. I see one place devoted to that kind of amusement. There is a high railing round, and people are looking at them. The way they steer is most curious. It is by making the wheel on one side go faster than the other. Some go backward,—the best riders. How they enjoy it! It makes a great noise. They move both hands and feet! They have some strong and hard stuff something like bone, but much lighter than wood. (I see no one smoking anywhere.)"  
"Ladies ride on those machines; they are not as hard to drive as a velocipede. It is the most curious to see them go backward. There is a square block at the bottom, that sticks. It is drawn up as soon as the machine goes. Two persons ride near together, forty feet up, and talk to each other. They believe in wearing a long mustache. None of them shave, I think. Some of them dare to fly over water with that machine, a mile from the land. They go faster than birds. There are a great many of them in this green, grassy place. People give something that is white and round, like a medal; to two men who have forty or fifty of those machines. On each side of the medal is a picture of one of these flying machines. This seems to be the place for all kinds of exercise."  
"I see men with those springs on their hands and feet; they spring and jump great distances with them."  
"The flying machine is about ten feet long. The person pushes a large wheel, and the cone on that makes a small one go; and then a belt from that makes them go so fast!"  
"I don't notice any difference between them and the people here; only they have large foreheads, and their heads are large, and the hair does not grow down as low on the forehead as it does with us (3)."  
"Well, this caps the climax! It is a monstrous head, about twenty feet across, all made of pieces of wood joined together, and put in so near, that you would not know but it was all one piece of wood carved into shape. A

great many men are at work on it. It is on the outside of the second story of a large building. The stories are very high.  
It does not take me long to go to that planet. (What planet is it?) (Told him.)  
"The people are very industrious. These fliers can go round a circle. I see them flying round and round like birds. The machine is so light, that they lift it readily with their hands. In the air it looks as if it could not be real."  
"I see a man taking pictures of those flying machines. They come out of a dark box all ready painted. The box is longer than wide, and is made of hard wood—if it is wood—like maple. The artist takes something like paper, and puts it in the box slantwise, and leaves one corner up, and turns a glass at the other end of the box, slanting the other way. It is about an inch thick in the middle, flat on one side, and thins out to the edge on the other. Then he covers the glass with his hand for a second, takes hold of the corner of the paper and pulls it out, and there is the picture on it. That is all I see. But there is something under the box, and very fine wires like hair, that come up near the glass. The largest pictures I see are about a foot square, and as natural as life. Their glass is more transparent than ours. It is not glass, I know. The people do not seem to notice the artist much."  
"Is this the planet where I saw the three-fingered people? I don't see any now. These have all four fingers, and eyes like ours."  
"This man keeps taking one picture after another, and puts them in his pocket. He has packages of lenses and papers."  
"See if you can find any books." "Oh, yes! plenty; but I cannot read them. I see signs too, like short-hand writing. Their words are not made of letters. Their signs are gilt. I see that where there are books for sale. A man is pling them up. They are printed, and open in the middle. They are made of very thin leaves. I see one book about flying machines; there is the picture of one on the first page. The printing is all like the signs. I see many different kinds of books. They are not printed the same as ours. Every thing is in tip-top style. There are a great many flourishes. Two words are pure black; and the flourishes are pink, at the end of every sentence."

"All the pictures in the books are done with the photograph. The men's faces who wrote the books are there so real!"  
"Is the planet older than ours?" "Yes, probably." "It is as warm there as here on a fine day in the latter part of April. The people look very healthy and strong."  
"Travel round a little." They have a nice way of moving fruit. To heat the room where they have it, water goes through pipes under the soil; they have fire under it that turns the water into steam; and at the end there are fine holes, and where it comes out in steam in the soil, and warms and moistens it at the same time (5). Sometimes it comes out so hard, it blows up the soil."  
"I see a fruit like the strawberry, as big as my fist, and as round as a ball. It tastes something like strawberries with sugar and cream."  
After the examination, I questioned him on some points.  
"The people with springs spread their legs out, and then brought them together, and sometimes turned somersets; they seemed like circus performers. The enclosure holds about twelve acres. Round the fliers would go, and over the fence, and return. They looked like big butterflies when away off. The people have beards, whiskers, and mustache; and their hair is of different shades, as here. They use broad, flat nails, that are sharp at the sides; and I saw a machine for pushing them in."  
"(1) With the force of gravity not half of what it is on our planet, and with an atmosphere probably denser than ours, aerial navigation on Mars must be very much easier than here."  
"(2) This is evidently a distinct race from those first books, as they live, as I think, in a region extending from south of the equator high into the north temperate zone."  
"(3) This might be turned to practical account on our own planet. The fact that they needed hot houses seems to indicate that the locality was the temperate zone."

**A MONSTER KITE ON MARS—SHERMAN'S THIRD EXAMINATION.**  
While I was from home, Sherman examined Mars (on April 30, 1869), and I wrote out the following paper—  
"I was near a river where there was a plain, and boys playing with various kinds of tops. They called them 'maws.' They are made of light metal that looks like iron (1). They hum very loud."  
"Away back in the land, I saw a great sight. Some people there had a kind of kite, and away they went up in the air. The frame of it was made of that light iron; and it had a tail made of small rope about thirty feet long. On the end of the rope was a sort of basket, about five feet across, and two feet deep; and in this basket people got, and away they went up in the air."  
"On the ground was something like a wind-lash, made of the light iron; and a man slowly let out a rope attached to the kite, and it went up about five miles."  
On my return, in answer to questions, he said that the top was spun with an elastic cord, and went very fast. The frame of the kite was made of some kind of cloth, that was prepared so as to be air-tight. Before the people got into the basket under the kite, they tried it with bones. When they sat in so near, they were careful about balancing it and in keeping the balance. There was a

kind of break on the windless to regulate its motion. At five miles high, the air seemed as good to breathe as on the ground (2).  
(1) He frequently refers to this metal, which seems to be aluminum. When we have discovered some easy method of reducing its cost, we shall probably use it as commonly as he represents it to be used on Mars. A metal harder than zinc, of great strength, and yet lighter than glass, as aluminum, is, would be of much service to us, if it could only be readily obtained.  
(2) The windless, the heaviest was only roughly estimated. It seems probable, however, that the atmosphere of Mars is more dense than our own.

**HORTICULTURE ON MARS—SHERMAN'S FOURTH EXAMINATION.**

April 30, 1869.  
"I see a river about three rods wide; and something sends water out slanting on to the land. It is something man has made. There is a great wheel under the water, turned by the stream, which drives the water out of a pipe on the land to a great distance (1). It comes down like so much rain on some pretty places there."  
"Men come round, and squeeze the fruit into a kind of bowl. The juice is sweet, and pours out as if you were squeezing a rubber ball full of water. These plants need a great deal of water. I see them all along the river as far as they can make the water go. The juice is yellow. They squeeze the fruit daisy. They carry off the juice in pails made of the same stuff as the flying machines. The people wear shiny coats that are water-proof, so that the water does not wet them."  
"There is a very handsome tree here, that seems to be covered with nuts, that have dark red and yellow bells under each. They cultivate them, and take great care of them. The trunk has a mossy look. The scenery is very pretty round here."  
"This is a warmer place than where I was before; but the people seem the same."  
"I see a plant with very red fruit, and thorny all over. It looks something like a strawberry; but it is not as sweet as it is pretty. They can't be grown for fruit. I see now. People come round when they are ripe, cut them in two, scrape them out, and use the material for glue, after burning it. It is something like pitch, and makes out their knives are not made of iron, but of light, shining metal. The women are out working just the same as the men. They are all dressed very nice under their water-proofs, the women better than the men; but they are nothing like the women here. They wear something like pants, and have pictures on them of flowers and things of different colors."  
"Their dresses exactly fit their bodies, but don't injure them. They don't waste cloth in foolish things as our women do."  
"The land is quite level where I was."  
(1) We have an immense amount of water-power going to waste along all our streams; and there are portions of the country, where, if water could be raised in the way indicated, lands at present quite sterile might be made very productive.

**NIGHT ON MARS—SHERMAN'S FIFTH EXAMINATION.**

May 11, 1869.  
"I seem to be in a very hot place; it seems tropical. I am where I saw those people with cat eyes. I see their four fingers again (1). It is the hottest place on this planet that I have seen (2)."  
"I am on the night side now. How curious! I see northern lights, and lamps with reflectors, that show miles off, so that one can see very plain. You could read the finest writing by the light of those lamps five miles off. The people here are like us. The northern lights are very bright. They give a silvery light, and the people seem to be out at night almost as much as in the day."  
"The thing that I most admire is to see this world turn round, and the light going over the face of it. Where there are mountains, the stretched out shadow gets shorter and shorter, till it turns round. I seem now to be about five hundred miles off. Even here I can see the lights the people have, like little stars."  
"I hear some singing in one room where they have one of those lights (3). They are curiously engaged in singing. One man stands on a high place, and directs them. They have splendid tunes. After they have sung one song, he speaks; and they turn over their three-cornered books, and sing another piece. The musical marks are more curved than the word-marks. They do nothing but sing here."  
"I see a place now where a man is lecturing to a crowded audience. They have round seats to sit on, without backs. He stands on a place a little higher than they are. The hall is about as large as Mechanics' Hall in Worcester."  
**VISIT TO A THEATRE.**  
"Look for a theatre." "Oh, I never saw such a splendid! There must be thirteen thousand people in this place. There is a stage made of that light metal; and there is something that resembles water so much, that you could not tell the difference unless you felt it. It moves too. It is made of pieces that are moved; and it looks like water with a breeze blowing on it."  
"It is a representation of a cave by the water. There are stalactites and stalagmites in the cave, just as natural as life. They are made of this light metal too. There are hundreds of players."  
"That is the funniest! They represent an animal under the water. You can see his

form under this translucent, (he probably means transparent) material. As it goes along it raises a dust, and that looks like roll coming up through the water."  
"They dropped the curtain, and now it is a winter scene. Some are skating on the ice, on broad, flat sheets made of that light metal. It seems as if they were away off in the distance. It is done by pictures farther and farther off, and more and more gloomy. They are talking, acting, and laughing. It is something funny; for the audience laughs a good deal."  
"Now it is the inside of a beautiful palace. There is a table, and a girl is getting something to eat, and singing away. A man seems to be chopping wood. I can hear him. She calls him, and he is coming. I never saw such a man. His beard comes down to his knees. They laugh now."  
"Now they are pretending to eat. They have things made in pieces, and they pretend to eat them. They have a false mouth, connected with a bag, where they put what they pretend to eat. When I sit among the audience, it seems perfectly natural. They represent some of those fruits like large strawberries that I saw. They are talking all the time."  
"The seats rise as they go back. They have splendid music. Their instruments are made of that light metal. I see one that is hollow and very thin. They strike it. There are about a hundred of them, of different sounds, like a chime of bells. They ring very much, and sound like one great instrument. They have some stringed instruments that look like harpings."

"On questioning him after the examination, he said that there were two lights in the theatre,—one on the stage, and the other in the body of the building. The appearance of ripples on the surface of the water was done by strips of material like glass, about an inch thick, that were moved by machinery. Some of the actors wore dresses painted to represent leaves like the palm."  
(1) Sometimes he speaks of these people as having three fingers, and sometimes four; because, at times, he counts the thumb as a finger, and at the other times counts the fingers without the thumb.  
(2) These people seem to live near the equator.  
(3) Though he does not say so, he had evidently returned to the planet.

**WORSHIP ON MARS—SHERMAN'S SIXTH EXAMINATION.**

May 12, 1869.  
"I see some boys playing ball. They have bats and balls made of something like rubber. They can make the ball go a great way. One boy hits the ball, and the others try to catch it. When one catches it, he hits it, and the others try to catch it."  
"I am now in a large palace, where there are about fifty figures of all kinds of men. The people are looking at them, and worshipping them (1). I hear them make a sound as if praying. They are in a hall about four hundred feet long, a hundred feet wide, and about fifty feet high. There is an instrument like a great organ, that makes a good deal of music. In the centre of the hall is one of those large lamps, that is very beautiful. The people are all dressed in white, with a gold fringe about their necks."  
"The great musical instrument is filled with air, which passes out through whistles, by pulling small handles that go slowly in after they are pulled out. The music is slow, but good."  
"The statues are life size, and painted to resemble men. There is a statue of a monkey like animal holding on to a tree, and a statue of one of the best men by his side, to show, I suppose, how much man had advanced beyond the monkey. The statue of the monkey is covered with hair, fastened in when it was soft."  
"The building in which they are is a splendid one. The people bowed down their heads, and seemed to be worshipping. A part of the time they sang and danced."  
(1) It seems unreasonable to suppose that beings so far advanced as they should worship statues; yet another psychometer formed a similar opinion with regard to them. Much of their apparent advancement may be owing to their proximity to a superior race. [See Mrs. Denton's examinations.]

**MACHINE FOR MAKING CLOTHES—SHERMAN'S SEVENTH EXAMINATION.**

May 17, 1869.  
"The moon attracts me. I could go there very easily."  
"I see a very curious animal. It has four legs, and a very thin neck, like a swan's or a snake's when its head is raised to strike."  
"That has fled, and I am in a town or city. Everybody seems to be busy. The streets are very wide, and open as they are stretched across, and beautiful flags hang from them. They are all colors. I see pictures of a man on them, life-size, and beautifully painted. There are two hands, same as we have, pointing to two houses; and there are letters, but I cannot read them. They are something like Chinese letters."  
"I see now what this man is for. It is for a sign. They make clothes here; and this man is dressed in their clothes."  
"They have machines here that make the cloth and the clothes at the same time. They are made to resemble animals; and the teeth are made of long, sharp, smooth metal, thicker than telegraph wire. The thread is put in at the back, where there is a little door, and passes through the throat on to the teeth. The jaws go up and down, and that weaves it. It makes both legs, and then goes up and











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CHICAGO, SATURDAY, FEBRUARY 7, 1874.

## If you would Banish Crime and Suffering, Educate the Children.

Two years ago this winter, we published in this paper a series of editorial articles under the general head of "Calumnies and Compensations," in which we forcibly advocated compulsory education.

We contended that every child that was born into mortal life, was entitled to be well fed, well clothed, well educated, and should be taught habits of industry and economy. We further showed that, if parents did not perform all of these requirements, government guardians should enforce the performance of that duty under penalty of the custody of such neglected children being removed from them, to the extent of forcing obedience to the law making such necessary provisions for the welfare of the rising generation.

We showed that ample schools and asylums of the most humane character, should be provided at public expense.

We further showed that, by lessening crimes, degradation of character, and taxation for the support of paupers, would be much less than it now is.

By reason of the general diffusion of knowledge among a nation of strong, clean, healthy people, we showed that a power would exist as resultant of such causes, which would cut down the mountains, fill up the valleys, and cause the now waste places to bloom and blossom with fragrance and beauty ineffable.

Our thoughts were scattered broadcast over the land, and we believe that they were well received by our readers.

We think it will be conceded by all who are familiar with the RELIGIO-PHILOSOPHICAL JOURNAL, that during nearly eight years of its existence, it has stood in the front ranks of all genuine reform. It has been radical in all common-sense movements. It recognizes all good institutions now existing as the result of development of mind, and says to the people save all you have got that is good, ever remembering that goodness is never the less good because it is advocated by those who are full of bigotry and intolerance upon other subjects.

Common schools result from development of mind. The masses have been educated to an appreciation of the wisdom of such institutions within the last half century. How long will it take to make the most benighted, realize that all we claim for the children is a birthright not to be denied nor neglected.

Remember, friends, we entirely divorce all so-called religious teachings from the system we recommend.

We do not propose to meddle with religion in the course of training advocated, but leave that entirely to parents and religious teachers of their own predilections.

Hence, at a glance, our readers will see that we recommend a system that not only takes no cognizance of religious matters; but absolutely forbids the subject of religion in any of its multifarious phases of sectarianism from being taught, by word or deed, in the public institutions referred to, and which will be realized in the near future.

As a result, to no little extent, of our series of articles upon the subject now under consideration, the Legislature of this State, is now earnestly considering the subject, and we hope will succeed in inaugurating the movements, to be more fully consummated in future laws, as more mature wisdom may dictate.

The secular press, too, is reflecting the popular movement. We respectfully call the attention of our readers to the following article clipped from the *Chicago Daily Tribune* of January 28d:

## COMPULSORY EDUCATION.

On Tuesday last a bill passed one branch of the Illinois Legislature to make education in the primary branches of knowledge compulsory. This matter, which is one of very great importance, has hardly been made the subject of general discussion. The action of the Legislature, although sudden and unexpected, is commendable, and we think will meet the approval of the people.

The theory of non-interference, strictly carried out, forbids the State to compel the education of its children. Such compulsion is an

infringement of individual liberty. It interferes with one of the closest domestic relations, those between parent and child. By making the neglect or refusal to send children to school a crime, it increases the number of *malis prohibitis*, and so makes the infringement of all laws more common. Moreover, it bears with harshness, in some cases, upon the poor. It deprives them of the earnings of their off-spring, and forces them to pay, whenever they can, bills for stationery and pencils, and stationery and books. These are the main evils of compulsory education, stated fairly and as fully as space permits. We propose to consider them, one by one.

The theory of non-interference must yield whenever it comes into conflict with the doctrine of the greatest good of the greatest number. Logically carried out, it would forbid our City Government to dig sewers, to build bridges, to support a library, to maintain water-works, to fix fire limits, to form a fire department. Logically carried out, it would forbid our National Government to carry letters, pay postal money-orders, or coin money. And especially would it forbid the State to impose taxes to support public schools.

Any government must somewhat infringe individual liberty, the price of sharing the benefits of society is the surrender of some portion of our rights. How large the portion shall be depends upon expediency. And so, while the fact of a compulsory education infringes upon individual liberty, it creates a pre-emption against it that probably has no weight if the expediency of the system is made clear.

3. Present laws interfere (and must do so) with all domestic relations. There is already a mass of legislation on the relations of husband and wife, of parent and child, and the law recognizes the right of a child to food, clothing and shelter. It compels the parent to give him these, but nobody complains against this interference with private concerns. Hereafter, we hope the law of Illinois to recognize the right of a child to mental as well as physical food. It is a higher right, for its exercise is more beneficial, its neglect more harmful, to the child and the world. If he does not get food for the body, he will die and neither suffer thereafter from non-dormancy to anybody else. But if his mind alone is starved, he will probably live wretchedly himself and be a thorn in the side of the body politic. As long as a parent gives a child his rights, the law does not interfere. When he fails to do so, it ought to interfere.

While the tendency of all laws which add to the number of *malis prohibitis* is undoubtedly toward contempt for law in general, this tendency may be counteracted. In this case it is more than counteracted by the instruction the law guarantees to all children, for that instruction is the best preventive of law-breaking. If it is a hardship to the poor man to deprive him of the services of his child, it is a greater hardship to the child to deprive him of education. If some parents are absolutely unable to buy books for their children, means will be found to furnish them, either by private charity or public funds.

Universal education is the basis of popular government. It increases a nation's wealth-producing power. It tends to prevent crime. The first proposition is self-evident. The other two are proved by statistics—statistics which were unquestioned till Herbert Spencer said that it would be found that nine out of ten convicts were suspenders, and that it would be as just to say that suspenders caused crime as that ignorance did. This unworthy quibble has made some converts. A suspender can make a possible impression upon a vulgar mind. Education must make an impression. It makes the difference between great thoughts and petty ones, or none at all, between lofty aspirations and groveling desires, between a knowledge of the fact that crime injures the criminal, and a knowledge of the fact that crime injures the community. It does the victim, and ignorance of that fact, and oftentimes between the ability to subvert without knavery and the inability to do so. When, therefore, the criminal records of every country in the civilized world show, as they do, that the ignorant commit far more crimes in proportion to their numbers than the educated do, we have a certain proof that the power of knowledge extends to the prevention or lessening of crime as we have that the sun will rise to-morrow. Since universal education, then, produces these most valuable results, it is in the highest degree expedient to make education compulsory. The particular law under consideration at Springfield may be faulty, but the principle on which it is founded is manifestly right.

## Liberal Sentiment in Chicago.

The great city of Chicago—a city that can sport the biggest fires,—that can most speedily rebuild upon waste places which were made desolate by the destroying element—the only city that can boast of having an independent outspoken newspaper devoted to the *Spiritual Philosophy*, that fearlessly denounces the free love infamy as a disgrace, to be repudiated and scraped off from Spiritualism, even as similar parasites are scraped from the hull of noble ships, may well be proud of the high position she has attained in liberal sentiments, and freedom from that bigotry and superstition so marked in former times.

The leading daily papers are staidly our thunder, and the most eminent Judges of our courts, are delivering lectures, boldly showing the *mythological origin of the religious superstitions*. Philosophical societies are being formed, in which the clergymen and leading members of the different churches unite with the most ultra Liberals and Spiritualists in search of truth, and to whom, leading minds, like Gerald Massey, the great English Poet and Spiritualist, delivered his most ultra lectures upon the *mythological origin of all religions*, and the truthfulness of spirit communion.

Not only this, but the more the bigots howl and attempt to shut the doors against such innovators, the more the flock jump the church fold,—sometimes headed by a *pastor* of the church; as a bell weather, seeking peace, fresh and green fields, heretofore forbidden and denounced as being infested by wolves and dragons. The theological nursery tales have no longer a terror for even the children of this fast city.

How is all this to be accounted for? Is the natural inquiry. It is plain enough, the RELIGIO-PHILOSOPHICAL JOURNAL has been doing missionary work throughout the world, wherever the English language is read, for nearly eight years, with its head-quarters at Chicago. It never does its works at *halos*. It makes its impress wherever it goes. It makes the dry bones of the valley shake, and it clothes them anew, and breathes upon them new life. Its first and most potent effort is

in the city where it had its inception, but its invigorating life-element is felt everywhere. For evidence of this statement, read the voices from the people published in each issue. Never before was there such a rush for any paper published on earth! It is the only paper that presents the *Philosophy of Life*, uncontaminated by senseless jargon,—from the "saving ordinance" of religion, down to the lowest dregs of sensualism, in the nature of so-called "elixir of life" of the "social freedom" infamy. It boldly denounces all religious humbug, and the wishy-washy theories, based upon the passions, as unworthy of respect, further than to show, like landmarks the devious labyrinthine paths that the world has trod, in its onward progress towards the close of the nineteenth century.

But of the progress in thought in our noble city we were speaking. Our readers will remember that Judge Booth delivered a lecture upon "Inspiration" before the "Philosophical Society" which with Gerald Massey's lecture upon "Why don't God kill the Devil," aroused the ire of the puny whistlers of the Methodist and other "evangelical churches"—the effects of all which, for good, however, will be seen by reading the following which we extract from the *Chicago Sunday Times*:

## JUDGE BOOTH VINDICATED.

Now let *The Christian Advocate* buckle on its armor, and *The Interior* grasp its *subre de mon pre*, for *The Alliance* has had the hardihood to come right out and say Judge Booth is no worse than a Presbyterian preacher, and even intimates that he did about the square thing in knocking on the head the lecherous old curmudgeons of the Old Testament. This will read *The Alliance* out of the close communion of the elect, but will make it welcome to thousands still in the church, who are trying to stay in it, if it can be made compatible with their own views of common sense. *The Alliance* says:

"A few weeks ago, the Hon. Henry Booth read a paper before the Philosophical Society, on 'Inspiration.' The general scope of the argument was in favor of inspiration of some kind, and in its special application to the Old Testament, admitted that Moses could have received the idea of one God only 'by a high and lofty inspiration.' But claimed that this inspiration was not verbal, that is, every word of the whole record is not inspired, but a portion of it must be regarded as of human origin. In support of this position, the Judge pointed out several instances where he thought the statements were unworthy of the divine mind, the most prominent occurrence mentioned being the destruction of Sodom. In reference to the Bible account of that event, after referring to 'the interview between Abraham and the Lord,' the Judge said: 'Now when we reflect that the chief interlocutor in the extraordinary dialogue is supposed to be the Infinite One, Creator and Sustainer, not only of this little speck of earth, but of the universe, and that those wicked Sodomites were dependent on him for each vital breath, and that not only must the number of righteous dwellers in that city have been known to him, but even the number of the hairs of the heads of both righteous and wicked, we are compelled to the conclusion, that whatever moral may have been designed to be taught by this narrative, the facts therein related can not possibly be accepted as literally true.' Further, and similar utterances, the Judge has been proclaimed to the world by the religious press as an infidel, the Philosophical Society has been blamed, and the trustees of the Methodist Church censured for permitting such desecrations in their rooms. The clergy and the Christian public have been a little exercised over the event, and *The Interior* has waxed warm, calling upon the whole Methodist Church to take down its banners, or stop such proceedings.

"Scarcely has the smoke of this little battle blown away, when another and more remarkable discourse is delivered. This time it is not a Judge who speaks, nor is it in the Philosophical Society, nor in the Methodist block. This time it is a Presbyterian divine, who preaches in a Presbyterian church, and on the Sabbath day, namely, the Rev. Dr. McKaig, pastor of the Ninth church, in this city. In a sermon preached a week ago last Sabbath, and from the very same text on which we have quoted Judge Booth, after some beautiful allusions to the mythical writings of the Oriental countries, and the manner in which we must interpret them, he said:

"My text is taken from a story in the Bible that requires to be thus generously dealt with, or we shall find ourselves involved in a trouble that will be inexplicable. That God did ever actually rain brimstone and fire out of heaven upon the devoted cities of the plain, and did actually turn a poor woman running for her life into a pillar of salt for being curious enough to glance over her shoulder to see the fearful storm that was falling on her once pleasant home and dear neighbors, would be simply mythical and absurd. We must find a more rational application of such marvels or make the Bible a scandal and an off-ense to many pure and thoughtful minds. One explanation of this story, and most likely the true one, is that some terrible earthquake, caused by volcanic disturbance, sank those cities of the plain, just as other cities in a similar way have been overwhelmed since, and as the timid and superstitious mind of the people in that early day looked upon all such events as direct visitations of God, it was very natural upon the fact was desired to be orally from father to son for many generations for the rest of the mythological garbure to gather around it."

"It is not stronger language than can be found in Judge Booth's paper. Would it not be well for *The Interior* to take some similar observations? How about the 'banners,' brother? And will the religious press hasten to inform the world that Dr. McKaig is an infidel?"

## The Press Echoes the Voice of the People.

EXCERPTS FROM ALL QUARTERS.—A FEW SPECIMEN EXTRACTS.

"The RELIGIO-PHILOSOPHICAL JOURNAL is a paper of great value to all who take an interest in Spiritualism."—*DuBuque (Iowa) Times*.

"The RELIGIO-PHILOSOPHICAL JOURNAL is conducted with great ability. Invaluable to all Spiritualists and Liberals."—*Advocate, Elgin, Ill.*

"The RELIGIO-PHILOSOPHICAL JOURNAL is the ablest advocate of Spiritualism ever published."—*Northern Granger, St. Charles, Ill.*

"A publication well worth reading, whether one believes in what it advocates, or not."—*Patriot, Charlton, Iowa*.

"Many of our readers are quite liberal in sentiment, and wish to read all sides of every

question. Just here we would recommend the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. It treats on religion, Spiritualism, etc. It is an elegantly printed paper, and those who commence reading it, will always want it."—*Weekly Courier, Columbia, Pa.*

"Those who have a desire to see the paper, should now send for it."—*Gazette, Onawa, Iowa*.

"It asserts that it holds, in common with nearly the entire mass of Spiritualists, no fellowship with the so-called 'social freedom' movement. Exposes fraud and deception."—*Sunday Journal, Toledo, Ohio*.

"A paper second to none in the country in the field of Spiritualism and Materialism."—*Truth Seeker, New York City*.

"A rare chance, the RELIGIO-PHILOSOPHICAL JOURNAL, the best exponent of Spiritualism, is now offered three months to new subscribers for 25 cents. Have you a friend to whom you wish to present the beautiful truths of the 'New Philosophy,' send them the JOURNAL. Subscriptions sent from this office free of postage, for two weeks. Pass in the names.—*Leola, Bedford, Southwest*.

"The investigating mind will find this journal a candid exponent of new truths and general reform."—*Mountain Messenger, Downsville, California*.

"Well worth reading."—*Banner, Browns town, Indiana*.

"Readers disposed to investigate Spiritualism, will be interested in the RELIGIO-PHILOSOPHICAL JOURNAL."—*Times, Fulton, N. Y.*

"We see the publisher is now offering it for three months for 25 cents, which is certainly less than first cost of the white paper. Those who would like to see it, should now send for it."—*Democrat, Belleville, Ill.*

"The sign stand it takes upon reform, is to be commended."—*Fireside Friend, Chicago*.

We might extend this list of excommuniations indefinitely, but the few here given will show that the JOURNAL is appreciated among those who make the study of newspapers a business. To all our editorial friends who have noticed or criticized the JOURNAL, we again return our thanks for their fair and candid treatment.

## Another Haunted House.

The *Western Christian Advocate*, an intensely religious paper, says, "There has been a fearful death of haunted houses for the last few months; but at last the business has been resumed. A case comes to us now which, as usual, is vouched for by the 'man of undoubted veracity,' and therefore can not be questioned by anybody. The house is in Springvale, near Portland, in Maine, and years ago a peddler is said to have been slain there for his money. It is strange to wander from the recital for a moment—how many peddlers have been slain in this way, and what a commendable determination they exhibit after death to revenge themselves for their murder, by diabolical groans and promulgations by moonlight! Well, as we were saying, the peddler mysteriously disappeared, and since that time no family has been able to live in the house. A few nights ago some young men attempted to stay there, but were compelled to beat a disgraceful retreat before morning, and now offer \$10 to any one who will spend the night there. Mr. Bodwell, who has twice been a tenant of the house, and who states that he is not a Spiritualist, and has no theory regarding the case, says that he was more annoyed by the tumult in the house than by the specters, though the latter were frequently seen. 'One night,' says Mr. Bodwell, 'I saw standing beside me a woman's figure, clad in night clothes. I reached my hand out to touch it, but it vanished.' Mr. B.'s boards also witnessed these strange sights and left, and finally he was compelled to abandon the house himself. It is now in order to hear from other parts of the country."

Of course, this intelligent organ of the Methodist Church, makes no attempt to define the cause of the disturbance, but tacitly admits that the statements of those who witnessed the phenomenon are correct. It is really wonderful that the Devil was not brought forth as the originator, and a tirade of abuse heaped upon his sabbie head. Since Gerald Massey came here and disposed of his lordship, the various churches have not directed their attention to him much.

## Prof. Agassiz—His Methods of Work.

A correspondent in the N. Y. *Tribune* gives many interesting items in connection with the late Prof. Agassiz. According to its statement he was always indifferent to money where science was concerned. He spent it lavishly whenever he could get it, often for things which would not make show for the public, but which were invaluable for the pursuit of scientific truth. He was not a business man or a financier. If he wanted money for his museum he would appeal to his friends and the public, and was sure to get it. Then he would spend it rapidly for collections or improvements, confident that he could get more when he needed it.

He was also singularly unmethodical in his habits. Men who live and work by the rule would be puzzled to understand how Agassiz managed to do so much without these helps. He lived and worked by inspiration. If he was suddenly seized with an interest in some scientific inquiry, he would pursue it at once, putting by other work in which he had just fairly started. "I always like to take advantage of my productive moods," he said to the *Tribune* correspondent. Thus often he had several irons in the fire, only one of which might ultimately be finished. Probably he saw that the last iron promised to work up better than the first. He never could be made to work like a machine, turning out a definite quantity at regular intervals. He never felt bound to regard the rule that you must finish one thing before you begin another, so emphatically presented in the old school-books. He was a method of working which would be ruinous to any man who had not his wonderful faculties, his far-sight and insight. With

his great logical brain and his marvelous powers of observation, there was united a certain telescopic intuition which made his view of probabilities something more than a guess.

## The Western Rural.

The above named agricultural and horticultural paper is a family eight page weekly, of mammoth size, that always keeps up with the times, in laying before its readers all that is valuable in agriculture, horticulture, agricultural chemistry, and the mechanic arts, applicable to husbandry.

The *Rural's* department editors and correspondents are practical men in husbandry. The stock growers consult the columns of that paper with full assurance that its statements are reliable.

Mr. H. N. F. Lewis, its proprietor and editor-in-chief, is a wide-awake man, who spares no pains to place before his many thousands of patrons a paper that has only to be seen and read to be admired. Thousands of western farmers would feel lost without its weekly visits.

Regular Terms \$3.00 a year. Address H. N. F. Lewis, publisher, Chicago.

The *Western Rural*, the great leading popular Rural and Family Weekly of the West, (\$2.50 per year), and the *Young Folks' Rural*, one of the "handsomest and best Young People's monthly in America," (\$1.50 per year), constituting a splendid supply of interesting, entertaining, instructive, practical and valuable matter—and, in addition, two lovely landscape chromos, 6x8 $\frac{1}{2}$ , entitled, "Morning on the Mississippi," and "Sunset on the Sierras," (mounted, varnished, and postpaid)—all for only \$3. Direct as above.

## Algona, Iowa.

The above named prospective Railroad Center and fine inland city proposes to have water supply on an improved plan, a plan that will yield a never failing supply and convey the water to the upper stories of the buildings. This is a sensible move, and bespeaks commendable enterprise on the part of the proprietors of the new embryo city. People desiring to move to Iowa, should not overlook this new point, which possesses such natural prestiges of success.

## Bangs Children.

The BANGS CHILDREN hold seances for physical manifestations on Sunday and Wednesday evenings, at No. 435 West Van Buren st.

## Bastian and Taylor.

These renowned mediums are still at our seance rooms, convincing all who visit them that there is a reality in Spirit-communion.

Mrs. J. R. ROBINSON, No. 340 Wabash av., is a good test medium.

F. BUTICOFF, of Davis, Ill., says that a lecturer is needed in his section.

E. H. STEVENS, a clairvoyant, says that the interior of the earth is a "hollow sphere," he having had a clairvoyant view thereof.

Our friend, A. J. BOYER, is publishing a neat little paper, called "The Homestead," at Oakland, California.

EVERY lady will be interested in the advertisement of the Star Tucker, in our advertising columns.

READ the Diakks, and learn that there are always two sides to every question.

GERALD MASSEY will lecture in this city on the 3d and 4th Sundays of February. He will also deliver two lectures during the week evenings between.

B. F. UNDERWOOD's lecture before the Free Religious Society will be well attended. His lectures always create a deep interest.

The Magnetic and Electric Powders, prepared by Hull & Chamberlain, are steadily growing in public favor, as their merits become better known.

BRO. H. G. ANDERSON sends us thirty new subscribers from Mauston, Wis. He and all others who make efforts to extend the circulation of the JOURNAL have our sincere thanks.

BE PATIENT, friends, it takes two weeks from the time subscriptions come in to get names on to the printed mail list, ready to go to new subscribers. All will get them for three months, and no back numbers.

DR. MAXWELL continues to answer questions and describe spirits before the First Spiritual Society, at Grow's Opera House. His efforts are appreciated by those who assemble to hear him. His response to inquiries manifests a deep wisdom and foresight.

D. P. KATNER, M.D., of St. Charles, Ill., will attend funerals or make engagements to lecture during the present Winter within one hundred miles of St. Charles. He is a clear, forcible and logical speaker and an excellent clairvoyant. Let the friends keep him employed and see that he is well remunerated.

The Scandinavian Free-thinkers' Association, of Chicago, will celebrate the birthday of Thomas Paine, on the 29th of January, at Aurora Hall, corner of Milwaukee avenue and Second street. Speeches delivered in English, German and Scandinavian languages. After the speeches, a theatrical performance consisting of a Prologue and "The Old Adam," a comedy especially written for this evening, by Marc Thane. The evening to be concluded with a hop.

Prof. Carpenter closes his seances at Tilton Hall, this evening. Since he has been here he has been very successful in his lectures and experiments in psychology, affording an infinite fund of humor, as well as a vast amount of information to those who have attended.—*Haverhill Publisher*.







## New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## The New York Eclectic Medical College.

This Institution seems to be outstripping the others in its progressive spirit. I have just been listening to a masterly course of lectures on Anthropology, Psychology, Psychometry, Physiology, etc., by Dr. Buchanan, now of the Boston University. Dr. Buchanan, it may be remembered, first developed and named the science of Psychometry. He had the students get into an impossible condition and hold in their hands an enclosed paper saturated with the tincture of hashish, without knowing what it was. A majority of them could explain its leading qualities by its effect on their own systems, while two ladies were put to sleep by it. He went more philosophically into craniology than the phrenologists themselves, and pointed out the exact portion near the front and top of the brain, which takes cognizance of spiritual impressions. During the excitement here some time ago, when the sacred seven attempted to expose our mediums, the opponents of Spiritualism denied that the medium was a Spiritualist. He not only is a Spiritualist, but dares to talk it out in his lectures before medical colleges, and show the philosophy of it in a most conclusive way. He shows that the soul and body must be studied together, and that psychology and physiology are indissolubly interwoven. All systems of mental and physical science must yet be modified or revolutionized by his philosophy. Some of his richest ideas, including some maps of the human system, I have incorporated with my new "Health Guide," and these alone are worth more than the dollar charged. I am making my work more complete than I at first intended, and must ask the indulgence of my numerous subscribers for two or three weeks yet.

## THE NEW YORK LECTURES.

Mr. Lyman C. Howe has been speaking very successfully here during December and January, and is to speak for us during March. Mrs. Townsend, who was a fine speaker, is to supply our rostrum during February. Our Lyceum is highly interesting, and is held at 2:30 p. m., each Sunday. Lectures at 10:30 and 7:30.

## SCIENCE AND SPIRITUALISM.

The following article I quote from an editorial in the *New York Tribune* of Jan. 17th, with reference to Prof. Crookes, editor of the *London Quarterly Review*, and the *Chemical News*, the leading chemical journal of Great Britain. The readers of the *Journal* are well posted as to its great scientific attainments. The scientists in spite of their lack of the intuitive and spiritual discernment for which they seem to be renowned, must inevitably yield to the wonderful phenomena which are taking place in all directions, when they become daring enough to investigate thoroughly, and then to admit before the world the results of their investigation. Only the heretic who is in the face of the ancers of their co-workers.

## SPIRITUAL PHENOMENA.

We present this morning an abstract of a remarkable article in the *London Quarterly Review of Science*, advance sheets of which have been put at our disposal. The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mrs. D. D. Home and Miss Kate Fox, and he writes of them in the calm, critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion, we can hardly doubt. The article is so intelligent, and he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad day light, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and globes, card-plates, dinner tables, and other solid objects dancing through space, as if the law of gravity had been repealed; when he describes a "self-luminous" light, that glided about a heliostatic beam and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor, we can not help listening to him with a certain sort of amazed respect, for we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

## Spirit Photographs.

BRO. JONES: I address you as one of the great brotherhood of man, but not as a brother in Spiritualism, and though not a believer, I wish to state a circumstance that came under my own observation, and occurred in the city of Guttenberg, Clayton county, Iowa. Some time in the month of 1870, I was in a photograph gallery at that place, and a German lady came in, by the name of Mrs. Winer, the wife of a merchant residing there. She had a photograph of her father, who was at that time in Germany. She asked Mr. Dwight if he could take a picture from it. He told her he could not, but he listened to him with a certain sort of amazed respect, for we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

You will, perhaps, call this manifestation Spiritualism. If you do, I can neither admit or deny it. I could not admit it for the reason that this is the only mysterious thing that I ever witnessed, and this is not sufficient to convert me to or from Spiritualism. I could not deny it, because I have the testimony of men that they have witnessed stranger things than the spirit photograph, and I have among my own acquaintance men possessed of a high order of intelligence, upright and honorable in all the walks of life, who have spent time in investigating this Modern Spiritualism, com-

mencing their research as sceptics, and after a careful investigation, have become converts to this doctrine. I ask myself, are those men trying to deceive me? Are those able writers, A. J. Davis, Robt. Dale Owen, Wm. Denton and others, trying to deceive their fellow men? If all this is false, what evidence have I that Solomon reigned in all his glory, or that the half had been told to the queen of Sheba? What evidence have I that Jesus of Nazareth lived upon this earth in the form of a person called man? What better evidence have I that Caesar lived in Rome and died in the senate chamber? That better evidence have I that Mark Antony pronounced that masterly oration at the death of Caesar, which placed him at the head of the Roman empire? What better evidence have I that Harvey was the discoverer of the circulation of the blood? What evidence have I that Socrates spent his life in teaching philosophy, and lost it in defense of the truths that he uttered? What evidence have I that Napoleon the 1st lived in Europe, and from a little corporal rose to be one of the greatest military commanders of ancient or modern times, and the most powerful sovereign of his day, who distributed kingdoms and empires to his relatives and favorites, as though they were nothing but titular titles of the chess board? What evidence have I that Calvin, the great reformer, caused Servetus to be burnt at the stake, merely because they could not interpret the same Bible alike? What evidence have I that 397 years after Christ, an infallible council met at Carthage, convened by the authority of an infallible pope, Innocent the 1st, and there they gave to the world an infallible Bible, and that because all men could not read it, it was necessary to ordain ministers of Christ, could not interpret this Bible alike, we had the Spanish inquisition, the massacre of St. Bartholomew, and on this account Christian fought Christian until nearly a million of men were destroyed, and over thirty thousand were sold into slavery at the stake, whose shrieks and wails were music to the ears of the ministers of that infallible Bible?

Bro. Jones, you have got so far along with your Spiritualism, that we must take a bold step, and proceed to the world, that in the night of time, men were greater lovers of truth than at this present advanced and boastfully progressive age of steam, lightning and printing presses. I ask myself, is it not time to put down the common school system and the education of the masses, and get back potentially into the bosom of that church, who alone can furnish us with Spiritual miracles, if we must have them—the bosom of that church whose regularly ordained ministers alone are commissioned from the throne of God to distribute miracles among the people? We must proclaim that Christianity is not progressive, or Spiritualism is true. We as Christians must stand on miracles.

Yours truly, J. TURNER.

## Spiritual Manifestation at Dartmouth.

(From the Halifax (Canada) Express.)

For some days past rumors have been in circulation of spiritual manifestations witnessed by persons living in the vicinity of Dartmouth. The reports at last assumed such an importance that one of our reporters, whose faith in spirits of any kind is not very strong, decided to interview the people, and see what the story amounted to. The result was, that the reports were entirely untrue, and that the persons who were supposed to be the mediums, were in fact, persons of no special powers, and that the manifestations were in substance as follows: About four months ago, "Agnes," wife of Briton McCabe, and daughter of a Mrs. Barnstead, died, and was, of course, buried. She had her husband and some twelve miles from Dartmouth, on the Windsor Road, and before she died she was, at her own request, removed to her mother's house, at Tutts Cove. There she died; was laid out by a Mrs. Gay; and was buried in the rural churchyard near by. On Friday, the 21st inst., Mrs. Gay was sent for by Mrs. Barnstead, mother of the deceased woman; and upon going over she was somewhat startled at being informed that "Agnes had come back"—a statement which Mrs. B. proceeded to explain by saying that for some days previous herself and the other inmates of the house had heard mysterious rappings in different parts of the premises; that they attributed the noises to a mischievous young girl who lived with them; but that they had that morning been satisfied that such was not the cause, for she and the rest had distinctly heard the voice of her daughter Agnes. They were, the old lady said, all gathered in the room, when the mysterious rapping was heard, and afterward the voice of Agnes was heard exclaiming in low tones, "Mother, Mother, Mother." Though Mrs. Gay could not help listening to him with a certain sort of amazed respect, for we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

"I am a spirit; I have been sent to warn you all. I was buried alive, and was awake by hunger. I lived for two days after I awoke, and forgot the end of my coffin. I am come to inform you all to glory." Then the voice sang three verses from three different hymns, familiar to the family; and in reply to some questions again addressed them. They asked would they dig her up; the reply was, "No, she is dead now, and full of glory." They asked what caused her death, and the voice made a reply which at present it would not be judicious, perhaps, to make public. (It may be stated that the doctors attributed the woman's death to a wasting of the lungs.) Some one then sent for a brother of the deceased woman, and he, on coming, heard the familiar voice. Upon the circumstances being stated to him he said "Agnes, do you want to see me?" And then he saw what appeared to him to be his sister's eyes, float past him, and felt a hand softly touch his shoulder. At this juncture Mrs. Gay was sent for, and she heard the voice address some of the members of the family by name, and heard a rapping on the floor beneath her feet. Then the voice said, "I am going now, and will be again under the last day; and that will be good after the last day; and ceased, and since then there has been nothing seen or heard. As before stated, the people from whom these particulars were obtained are intelligent, and do not appear to be at all superstitious. (The suspected mischievous girl was made to stand quietly by during the seance, with her hands folded, and was watched. So they have no doubt that she at least had no hand in the manifestation. The family do not appear at all alarmed, and not afraid of ghosts in ordinary; but have an abiding faith in the spirit of their departed friend and relative has been with them. They tell their story straightly, and express their willingness to testify under oath to all they have said. It is talked of to exhumed remains, but the husband of the deceased has not been communicated with, and it is said that it is done it is not probable that any action will be taken in the matter. At the time of her death Mrs. McCabe was in her 27th year. She left no children, an infant born about two months previous to her death having died when a week old.

## GERALD MASSEY.

OPINIONS OF THE BRITISH PRESS.

Never have lectures given more delight and satisfaction than those of Gerald Massey. *Newcastle Chronicle*. They are full of beautiful gems exquisitely set. *Hartford Mercury*. At the close of the lecture, which was throughout a poem, the audience broke up with praises of the poet-lecturer on their lips. *Newcastle Chronicle*. His lecture was most successful. *Head Office*. All who were there thoroughly enjoyed the hour and a half with a wit and poet. The opening of his lecture was marked by such an incessant play and sparkle of puns and other little things as to suggest that the lecture was humorous, more pathetic, more exhaustive, more interesting or delightful, was perhaps never delivered. *Gloucester Journal*. His lecture was full of beauty and power. *Plymouth Mail*. A splendid prose Epic. *Bristol Daily Post*. Full of gorgeous pictures, with a quiet vein of humor running through it. *Greenock Telegraph*. From the opening sentence till the peroration, the attention of the hearer never flagged for a moment. *Dundee Courier*. Mr. Massey's style is characterized by successive alternations of playful wit, and truthful earnestness that make his success with an audience no matter of doubt. *Toronto Mail*.

## No State Church.

We expect to be able to chronicle the speedy passage of a bill, admitting to the penal institution of Illinois, the clergymen of all denominations, whether they be Catholic, Protestant, Liberal or Jew. There is no State Church in this country. The Constitution expressly forbids the cramping down in one man's throat the religion of any other man. If any of the prisoners at Joliet desire the ministrations of a Catholic clergyman, a Catholic clergyman they should have. If they desire a Baptist clergyman, a Baptist clergyman they should have. Doubtless they would be better pleased with a Baptist clergyman than a Baptist physician. Immersion, if undertaken at the request of the prisoner, is regarded by the prisoners as administered as a religious, than as a medical specific. Seriously, however, there is no doubting the public feeling in this regard. Let us have no official recognition of any particular religion at Joliet, but an unrestricted opening of the doors to the representatives of all the churches who have sufficient interest in the salvation of the souls of the prisoners to be willing to labor to that end. *Times*.

## Voices from the People.

ALMOND, KAN.—John Wilcox writes.—Let us arise and shake off Moses-Woodhullism.

VERNON CENTER, KY.—J. W. James writes.—The dear old *JOURNAL* is a welcome visit in our place every week. I could not do without.

FT. PLAIN, N. Y.—M. Potter writes.—I can not give up a paper so devoted to truth, justice and purity as the *JOURNAL*.

CLINTON, WIS.—H. S. Wooster writes.—We wish to commend you in the course your *JOURNAL* is taking in the Woodhull matter.

WATERVILLE, MINN.—J. D. Hunt writes.—I have renewed my subscription to your noble old *JOURNAL*, the best paper I ever read.

LUDINGTON, MICH.—J. K. Knight writes.—Set me down as a life-subscriber, if the *JOURNAL* continues on the platform that it now stands.

PANA, ILL.—A. J. Keeney writes.—I am well pleased with the bold and decided stand you have taken against free-love.

ODIN, ILL.—A. J. Howard writes.—We would like to give you for a good and true medium and lecturer to give a course.

FRANKFORT, KY.—O. S. Wallcut writes.—All my friends here, like me, can not give up the *JOURNAL* in the stand you have taken in regard to Woodhullism.

MENTON, O.—W. Hamilton writes.—I am well pleased with the principles advocated by the dear old *JOURNAL*. Long may it wave its good old banner.

WICHITA, KAN.—S. W. Richmond writes.—I send you another list of twenty subscribers to the *Religio-Philosophical Journal*, making forty-one that I have been enabled to send you.

DELANO, KAN.—S. W. Richmond writes.—I have procured you twenty-one subscribers, and what is noticeable, they are nearly all men of more than ordinary intellect.

OLIN, IA.—D. R. Carpenter writes.—I subscribe to your paper because you have taken the stand that you have in opposition to free love.

JEFFERSON, ILL.—Horace Hard writes.—I have a brother that has heretofore opposed Spiritualism. He now says that his deceased wife comes to him at night and talks to him.

OSCEOLA, IA.—John Chaney writes.—Your course in reference to the Woodhull doctrine is making you hundreds of friends in Iowa, among true Spiritualists.

YORKVILLE, MICH.—D. L. Johnson writes.—I like your paper and welcome it every week as a regular visitor and think it is doing a great amount of good.

BRADLEY, ME.—Maria M. Rowe writes.—Go on, Bro. Jones, in the good work. All good men and women will bless you for the stand you have taken, bold and fearless, against those social free-lovers.

ZENEADLE, KAN.—Mrs. C. H. Lewis writes.—We have joined the army that is fighting against licentiousness and error, and with Bro. S. Jones for our captain, we are sure to come off victorious.

HALESY VALLEY, N. Y.—A. C. S. writes.—I like the way you handle the Woodhullites. They have taken themselves clean out of Spiritualism. The Harmonical Philosophy will now take a healthy growth.

ALGONAC.—Orrien Rathbun writes.—In conclusion I will say that I heartily endorse the course you are taking in regard to the Halls free-lovers, and I know of no Spiritualist in my immediate vicinity but who does the same.

BIGGSVILLE, ILL.—J. M. Milliken writes.—I shall continue my wife's name on your list of subscribers, and I shall be glad to see her name in the *JOURNAL* lives. That's how I like Woodhull "social freedom."

MAYFIELD, N. Y.—H. C. Towser writes.—I take this opportunity to say, God bless you for the noble stand you have taken against this damnable Moses-Woodhullism. Woodhull infamy, and in favor of truth and purity.

GARDEN CITY, MINN.—R. H. Thurston writes.—I would just say in reference to the Moses-Woodhullites, that I consider them and all others who advocate their peculiar views on the social question, very unfortunate.

PEWAMO, MICH.—Bella Oakum writes.—I think the *JOURNAL* the purest and best paper in the United States, and wish it was in my power to place it in the hands of every one that is old enough to read and understand.

ESPERANCE, N. Y.—C. Woolson writes.—I am trying to investigate truth and am glad to find your columns so well adapted to the cause.

HAMMONTON, N. J.—A. J. King writes.—Your very liberal terms offer to secure a very wide circulation to the only Spiritual paper, that condenses the social inquiry doctrines of the Halls, etc.

NORTH-WEST, O.—John Morgan writes.—I don't feel satisfied to lay my pen until I return you and all those who have taken a stand against this monstrous free-love doctrine as preached by the Halls and Woodhullites.

UNITY, N. H.—J. M. Perkins writes.—Thinking that the *Religio-Philosophical Journal* is entitled to a large circulation in New England, I have obtained five names besides my own as subscribers for the time of three months.

We hope to see the *JOURNAL* falling like snowflakes in New England into the hands of New England Spiritualists. Our paper differs so widely from other Spiritual papers that all have but read it to approve of its philosophy. *En. JOURNAL*.

CLEVELAND, O.—Thomas Arnold writes.—It does my very soul good to contemplate the stand you have taken on this social question; it is a question that should be met boldly and manfully and I know no one better calculated to do it justly than you.

COLUMBIANA, O.—J. Fitzpatrick writes.—We met here with great opposition from the church members. They say all manner of hard things against us; even if we distribute a few sacks of corn to the poor, they say it is a gift from the devil.

BYRON, MICH.—Mrs. M. C. Gale writes.—We wish to say through the columns of your paper, that the Spiritualists here having organized under the head of the First Society of Spiritualists of Byron, would be pleased to have lecturers and mediums give us a visit.

SWANTON, O.—Mary Brown writes.—Admiring the position the *JOURNAL* has taken, we sincerely desire that as many as possible should be made acquainted with its pages, teaching with the best thoughts, of many gifted ones, and opening up such wide fields for investigation.

CHERSEA, MASS.—S. A. Thayer writes.—One word in regard to the foot-hold that socialism has in this place. Moses Hall spoke here during the summer, and I sincerely trust that the *JOURNAL* is filled with Spiritualists. There were but 20 out of the last Sabbath, and a number of those were children.

MANOR, TEX.—F. C. Wilburn writes.—You will place to my credit three dollars and continue to send me the *JOURNAL* until I notify you to continue it, for I am anxious to know what is going on in Spiritualism. It is to be hoped that the Spiritualists in this State will in due time have their organized associations with lecturers and mediums, that will convince all thinking people that the world moves.

PORTLAND, ME.—W. E. Smith writes.—Spiritual Fraternity held meetings at Arcana Hall, Portland, Me., on Tuesday, 3rd inst., at 7 o'clock, P. M. President: W. E. Smith. Vice-President: Geo. C. French. Secretary: Children's Progressive Lyceum met at same place at 1 o'clock, P. M. T. O. B. Co. Secretary: Mrs. A. E. Taylor. Chairman of Groups: R. J. Hall, Treasurer: Hattie Seamon, Secretary.

OAKFIELD, MICH.—J. Storey writes.—The Little Bouquet and the dear old *JOURNAL* still sit so richly laden with inspiration, from the Summerland, and I sincerely trust that the Little Bouquet could be placed within the reach of every child, to draw their minds away from old theological teachings, and the much prized *JOURNAL* should be a first-class companion for every household.

ELLIOTTVILLE, N. Y.—B. E. Litchfield writes.—Spiritualism is slowly, but surely progressing here. I have not heard the cry, "homing," since Bro. Nathan and Taylor were here, and I have last. They held seven seances in our room with good success. There were twenty-one different spirits seen, and recognized at the cabinet appearances. I am sure that the spirits are in their dark circles. I like the stand you have taken against the infamous doctrines and practices of free-love.

MUNCEY, IND.—J. W. Matherson writes.—As several parties are trying to make a Christian out of honest old Abe, I will say to you that I have set in spirit circles with him, and he has said that his first and only sure and demonstrative evidence of the future life is in the future life, and that he obtained through spirit intercourse. I would refer any who want more evidence of this, to Mr. James T. Wallace, Haverhill, Mass., U. S. He is one of the most respectable, and as one of the best-hearted men in that county.

GOWANDA, N. Y.—J. M. Matherson writes.—This list makes twelve names I have sent you lately for the *JOURNAL*. I do assure you that it gives much pleasure to do so, for it is a noble and sublime and sacred and glorious truths as taught in the *JOURNAL*, believing that no man, however ignorant he may be, can read for three months without making his mind a better man. Spiritualism does not present a wide front in our town—it is a regular old fogey place—there are few looking for the good cause, but they are earnest and true. No Woodhullites here.

BROOKSIDE, WIS.—F. L. Whitney writes.—I am glad to see the *JOURNAL* and I am glad to see you no longer withhold the news of war, while you are so manfully battling for the cause of truth. I am particularly pleased to see so many resolutions in your paper, and I am glad to see you in sympathy with the Hall faction. I desire to add my approval to the many you have received, of the course you have taken. I do not think you need to make any excuses for appropriating space in your paper to show Halls up in its true light. It is a rotten branch and must be lopped off.

Thanks, Brother. Your timely remittance and well-known words are duly appreciated. Timid souls who fear that "our cause" will be hurt by an exposure of the foulness of the "social freedom" nest, will soon see that your views of the subject are correct.

We hope all others, who owe for this paper will feel that it is not only a duty—an absolute duty to remit, but may they feel it a pleasure to discharge such most sacred indebtedness. *En. JOURNAL*.

NEW YORK.—Lyman C. Howe writes.—I speak in Patterson Thursday evening of each week while I stay here. I speak in Waverly the Sundays of February; New York, in March; and Troy, in May. Brother A. J. Davis and Mary are doing their work here, and the moral force they silently wield is like the fragrant bloom of summer roses. Their name and work are a nucleus of progressive power that blesses all who approach them. Dr. Babbitt is doing nobly, and his genial nature, sterling character, and his high moral position, are doing him permanent place and usefulness in this city. There are many others equally noble, efficient and true; among them Dr. J. E. Briggs, whose office is at 31 E. 4th street, and who is a true and pure, energetic, and his very presence is hygienic and full of salvation. The social atmosphere of the city is being purified, and the power of heaven breathing in such lives is fast redeeming society from the plague that has so disturbed the peace of home and distilled its subtle poison among the susceptible of all grades and ranks. I had the unexpected pleasure of a seance with Annie Lord Chamberlain last week. My verdict is genuine—wonderful and impressively grand!

Brother and Sister Solomon, 412 E. 10th st., are doing good work as healers, psychometric and "test mediums." Sister Solomon has been lecturing in Vineland, N. J., for a long time, and is doing good work for the cause. Brother Solomon has superior healing powers. I have heard Jenny Loya a week ago Monday evening. Subject: "The Law of Harmony as a Social Science." She is fluent and very earnest. Brother Henry J. Newton, president of the society here, is a man of ability, and true. His good wife is a noble apostle in relation to the cause of the poor and the marked ability. Their home is a sample of loyal purposes and worthy practice. Oh, it is so beautiful to realize the fruits of a true faith, exemplified in lives that illumine and honor our cause.

## Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the *LITTLE BOUQUET*, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, *LITTLE BOUQUET*, Chicago, Illinois.

## Special Notices.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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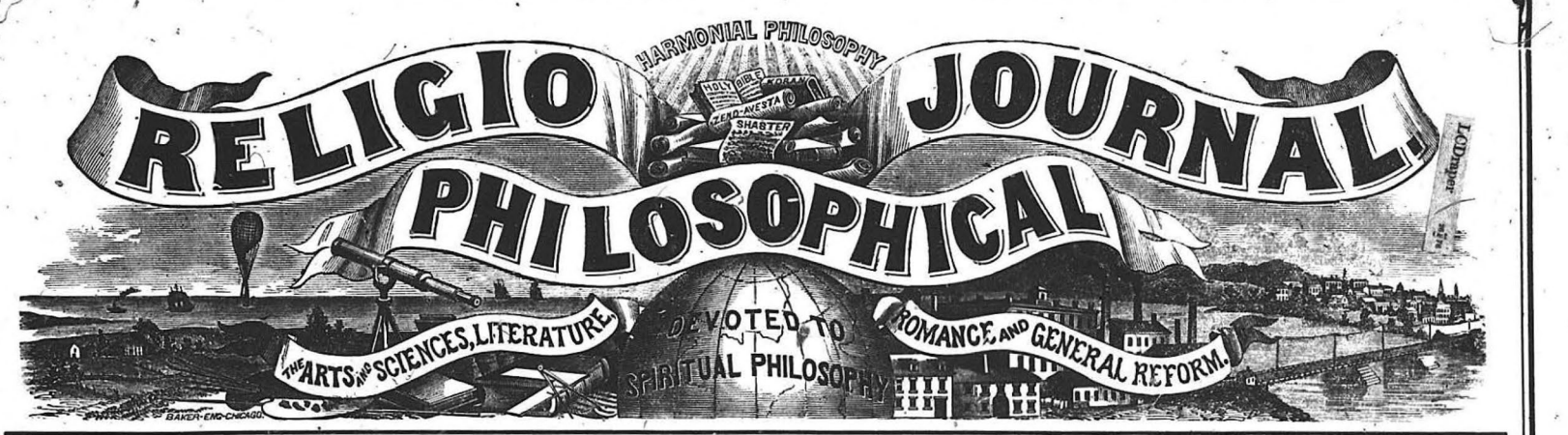












**LUCILLE OF PARADISE.**  
BY EMMA TUTTLE.  
One of earth's early dead leaped out,  
From the calm depths of heaven;  
Her soul was like the silver light,  
Which sheens a Summer even;  
So brightly pure and full of peace,  
A life on high had given.  
A bunch of roses pink and white,  
Below her glowing throat,  
Fastened the luscious folds of her robe,  
Which always seemed to float.  
A silvery harp was in her hand,  
Which gave no music note.  
But traced upon the slender frame,  
In lucid flowery dyes,  
I saw the fair young angel's name—  
"Lucille of Paradise."  
A thousand tender mysteries  
Seemed sleeping in her eyes.  
Dim shadows of strange days since death,  
Trembling with sweet surprise,  
How strange at first Heaven's mysteries  
Swept past her timid eyes,  
And when saints passed to speak to her,  
She could not make replies.  
It cost her something just to tell  
The holy ones her name,  
Or how some woe or weal befel,  
Which was the why she came.  
She hoped, she tried, to love Christ well,  
And should not meet God's blame.  
She ventured in a mournful way—  
It was too soon for her,  
To leave the fair earth and her home,  
Where all who loved her were,  
She was untaught, and who would be,  
Wisdom's interpreter?  
Her music was but just begun—  
She could not sing well yet;  
All things which she had tried to learn,  
Were thick with errors set;  
She hoped in meek charity,  
The saints would not forget.  
And when the angels roundabout,  
Came near like loving friends,  
Explaining how in Heaven's bright lands,  
Our study never ends,  
But nearer unto perfect tends,  
Each year the spirit tends.  
And she should learn all God's great truths,  
All beautiful things and sweet,  
Until her life was rich and strong,  
And splendidly complete,  
She should walk heart to heart with Gods,  
Not kneel about their feet.  
So it was after many years,  
Of holy life on high,  
That, meeting as in fair dreams,  
I saw her in the sky.  
Oh! I wait there some a blessed fate  
For all who early die.  
Berlin Heights, Ohio.

**FLOODWOOD.**  
The Electric Motor—A New Christ—Choosing a Father—Physical Manifestations—Sundry Absurd Schemes of Visionary Agitators.

**LETTER FROM J. L. POTTER.**  
Bro. Jones—Twenty-six years ago, the 31st day of March, '48, Spiritualism opened my eyes to the fact that there were more things in heaven and earth than had been dreamed of in our philosophy. In the years that have rolled by, I have learned that Spiritualists are the most active people that ever lived, at least in the labor of building air castles. That you may get a view of some of the ancient relics and modern improvements, allow me space to state that, soon after the doctrine had been proclaimed, and some had said, I believe that spirits can, and do, return to earth, J. M. Spear, an inspired disciple appointed, or gave Spiritual names to certain people that were at work in spreading the doctrine of the second great revelation to man. It was also stated that another Christ was to be born. An Electric Motor was brought forth, whose existence ended in a mill pond, but the Christ has not as yet been born.  
After the Christ excitement had somewhat subsided, and people were plodding their way along after the good old way, Mrs. Julia Branch ascended us nearly out of our wits, by saying at the Rutland, Vermont, convention, in the summer of '58, "that every woman has a right to say who the father of her child shall be (providing she is not too old to bear children). This frightened the conservative old ladies nearly to death; they were afraid that all the girls would set to coaxing the men into immoral acts. The innocent men's courage rose to blood heat, as they looked forward to the day when they would be called upon to father some fair one's child, and feel it was a God-given right. As the fairest flowers fade the soonest, so the fine spun theories of sage die in a twinkling.  
Thus many a poor fellow that "heard" her statement, has lost faith in the theory, for no child as yet is heard to cry, "Behold my dad." Universal equilibrium being again established, speakers were multiplying all over the land. The heavens none brightly, and prosperity seemed to smile on all, when the conservatives were startled by Emma Hardinge nobly raising her voice in behalf of fallen women.

Let us make them a home where they can be restored to society; being virtuous and industrious, they will become teachers to others. She appealed to the clergy and the Church for aid. The home was never built, and woman remains as she was before the theory started. Two hundred and fifty thousand to-day are called prostitutes in America alone. Then came J. S. Loveland and others, with their creed and ordination for speakers. That was all that would save spiritualism from the bad. Loveland and his creed "Has gone where the woodbine twined."  
Then a class of would-be reformers raised a shout that shook the very heavens. Let speakers open their eyes when they address audiences. But their eyes did not open worth a cent, and spirits continued to tunnel their thoughts through with their eyes closed, and those reformers took to the theological woods, and have got lost in the brush. At the time of this great cry, the American Association of Spiritualists was organized. They started a project to raise funds to build a college. Let us have educated speakers, cries the leaders—don't depend upon shut-eyed mediums any longer. We want talent, and must have it. But the college is to be, and the association is in a slow decline. Supposing that we had nothing further to disturb our peace of mind. You can imagine our complete consternation of soul, when we heard Selden J. Finney and W. F. Jamieson declare that dark circle mediums were humbugs. They raved furiously. One would suppose that the heavens were departing, and that all mediums for such manifestations would forsake their calling, and leave their accusers masters of the situation, when lo and behold! we were surprised to read in the papers that Finney had gone to California, and Jamieson had been to a dark circle in Chicago, dressed in woman's clothes.  
I hear by the by, that spirits continue to come and talk to their friends at both light and dark circles, the same as before the great expose of the hole in the girl's stocking in London by Finney. The medium playing the instrument at Chicago, by Jamieson.  
We now approach the most important era in the history of Floodwood. Mr. Dyatt and others conceived the idea of making Spiritualism a secret order, and each member must wear a pin, with a rising sun, and the word "Floodwood" on the middle of the breast, making our gospel felt, and we could know our sisters in the Lord, whenever we chanced to meet; each must give the grip and renew the pledge. Those pins are nearly obsolete, and those reformers are more so.  
Congratulating ourselves with the idea that all the human beings that live upon this earth are on the outside of it, our reveries was suddenly disturbed by the proclamation of the "Hollow Globe Theory." There is a country within a country; fairer flowers bloom on the inside of this earth, than have been seen upon its rim. Beings fair as aurora walk those enchanted fields. This question was no sooner settled than we heard the sound of ages roll along, proclaiming to the children of earth the theory of re-incarnation. We that are dancing on earth to-day, have lived in other bodies in other countries, among other people, yet none are able to prove who they were, or where they lived before they found themselves here individually and collectively, or whether they regarded monogamy or polygamy in marriage there, or whether they were like the angels in heaven—neither gender.  
It is now stated by resolution at Elgin, that Spiritualism embraces all reforms, yet in Milwaukee, at a woman's rights convention, in the fall of '68, Dr. H. S. Brown made an effort to introduce the Spiritual element to the cause of the church element that they were courting. Said convention voted Spiritualism out, saying that it was not recognized in the woman's movement. If I mistake not, Mrs. J. H. Stillman Severance was one of the voters of said convention.  
How things have changed. Last of all comes the theory of Social Freedom. "This is the sovereign balm for all our wounds; one would naturally think by their talk that the time was near at hand, when children would not be born young, but have seven-eighths here at birth. Spiritualism must do the work now. Sexuality is the religion of this excitement. It, like all of the rest, will pass away. I have seen some model babies in my day. They had one at Milwaukee, I was told while there, that the mother said upon her father should be. I could not see anything superior in looks, or actions either. One good sister in Vermont had five children by the same man, and was never married to him. I have never learned as yet, that they were in advance of children born in wedlock, and don't believe they were.  
Spiritualism is a power in the land; it has carried floodwood in the past, and will have to in the future, I presume. Like Benedict Arnold, when he could not lead the army, he could carry it, so with some of our leaders now. When this excitement has passed away, we will be left feeling just as a great revival of religion leaves young converts—with no more virtue, nor less vice; but we hope, with more wisdom.  
Long Lake, Minn.

Don't Forget to remit dues on the JOURNAL immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for three months at the nominal cost of TWENTY-FIVE CENTS.

**Is God ever Frustrated?**  
BY GEORGE W. WILSON.  
The Christian at Work, a strictly evangelical paper published in New York, devotedly informs us that "God is never frustrated," which important news we hasten to lay before the readers of the JOURNAL. How the Christian at Work comes in possession of this highly interesting information, we are not informed. Still, we presume it was the result of a "prayerful reading of the Bible." If the editor obtained his information in this manner, we exceedingly regret that he did not tell us in what part of that "sacred book" it can be found. Surely, in announcing to the world such important news, he should not have withheld the source from which he obtained it. In the absence of this knowledge, we are under the necessity of "searching the Scriptures," and at the very outset we are surrounded by great and perplexing difficulties. If we find a passage which represents God omnipotent, as we begin to flatter ourselves that we have found the knowledge that so illuminated the mind of the editor of Christian at Work, we are at once comforted with other passages which plainly tell us that God is exceedingly limited in power, that he is only one among many Gods, and that his plans are continually thwarted by the devil. Thus we read on, only to find our difficulties constantly increasing.  
God is represented in Genesis as creating "the world in six days, part by part, one thing at a time, as a mechanic does his work." On the sixth day he "formed man of the dust of the ground, and breathed into his nostrils the breath of life. After a careful and minute inspection of all his work, he pronounced it "very good." "On the seventh day he rested and was refreshed. There is no 'help-meet' for Adam, so God 'caused a deep sleep to fall upon' him, and as he slept, the Lord, by a skillful surgical operation, removed one of his ribs, and after carefully dressing the wound, he made the rib into a woman. As Theodore Parker has well said, Eve's first act ruined the man, whose she was created to bless, and so perishes his sudden and unlooked for appearance, to the great amazement of the Lord, and tempted Eve to eat of 'the tree of the knowledge of good and evil,' and Adam, unable to resist his wife, also eats of the forbidden fruit. God writes 'the garden in the heart of the day,' and being unable to find Adam and Eve, because of their having hid among the trees, calls out, 'Where art thou?' After making several inquiries, and giving some information as to what had transpired, in a fit of uncontrollable anger he banishes the serpent, man, woman, and even the ground. He drives them out of the Garden of Eden for fear they may eat of the Tree of Life, 'and live forever.' Things now go on very badly, and the Lord is greatly perplexed in his mind at this unfavorable and unexpected state of affairs. 'The wickedness of man was very great in the earth,' and 'it repented the Lord,' and 'grieved him at his heart' that 'he had made man.' Anxious doubts and grave fears occupied his mind, and he knew not what course to pursue. He was called upon to meet an unexpected emergency for, although in the beginning he was proud of his work, and pronounced it all 'very good,' through the evil designs of the serpent, his programme of affairs had been entirely changed. He was in a dilemma whichever way he turned.  
Finally God concluded to destroy 'both man and beast, and the creeping things, and the fowls of the air,' for it repented him that he had made them. However, his anger slowly abated, and as he gives the subject more thought and attention, he begins to repent, partially changes his mind, and at last makes a covenant with Noah whereby he solemnly agrees to save him and his family, 'and of everything of all flesh, two of every sort.' Noah, according to instructions from the Son, builds an ark, and everything being in readiness, he and his family, 'and of every beast of all flesh wherein is the breath of life,' entered the ark, and God shut the door. After the deluge Noah, in order to still farther appease the hunger of the Lord, offered burnt offerings, and God 'smelled a sweet savor,' and promised never again to destroy the human race 'by the waters of a flood.'  
Surely, in the light of these facts, Rev. Dr. Talmage, who is the editor of the Christian at Work, can not say that 'God is never frustrated,' for in this sublime story of the creation, temptation and fall of man, as related by the sacred historian, we learn that God, after creating this world with all its beauty and wisdom, and man in his own image and likeness, pure and holy as the angels, with infinite capabilities, had all his plans and designs frustrated by a serpent of evil and cunning, who, by a covenant with Noah whereby he solemnly agrees to save him and his family, 'and of everything of all flesh, two of every sort.' Noah, according to instructions from the Son, builds an ark, and everything being in readiness, he and his family, 'and of every beast of all flesh wherein is the breath of life,' entered the ark, and God shut the door. After the deluge Noah, in order to still farther appease the hunger of the Lord, offered burnt offerings, and God 'smelled a sweet savor,' and promised never again to destroy the human race 'by the waters of a flood.'  
The money is raised by free contributions made in fear of hell fire and the Devil, by united societies, by donations, and countless other ways known only to the churches, and year after year sunk in the insatiable abyss, and for it, doctrines mummified in past centuries are paraded, and made to play the antics of life. Around is the platitude of living activity, yet they find wisdom of wisdom in

endeavoring to galvanize the barnacles that cling to Noah's Ark.  
Repeatedly are they assured that the course of events is not intended in their employment. I suppose some antediluvian built an ark. What of it? If it is all true, it was a bad job on the part of Noah, and especially on the part of God. Suppose the history of the Hebrews true, and two thousand years ago their clergy crucified in insane bigotry, after the manner usual to clergy, a man who had more light than they, is that sufficient cause that we support an army of papists at a yearly cost of ninety two million dollars, an army, every hand of which is clutched at the throat of civilization? It is of little consequence to us if three or three thousand "Hebrew children" were cast into the furnace. We are sure few of the clergy from that time till now would escape, except as soot and ashes. If a whale swallowed Jonah, or Jonah a whale, it is all the same to us. If the Apostles ran up and down, like the "mission men" of to-day, and John became clairvoyant and attempted to describe "unutterable things" and made bad work of it, we will not quarrel over it. Jesus may have had twelve or twenty Apostles, and the sun will rise.  
If the dead will not bury the dead, the living should assist from charity.  
Berlin Heights, Ohio.

**SATAN EXALTED.**  
"Wherefore, O Holy One and Just, is the Horn of Thy Foul Foe so high Exalted?"  
The advent of Gerald Massey, the great English poet, on the soil of our free America, seems to have resulted in bringing before the public the conspicuous pet of the orthodox household, who, by the way, is not dead nor sleepeth, and both the secular and religious press, by their frequent allusions to his majesty, the Devil, seem determined to give him no rest. Gerald Massey inquires, "Why does not God kill the Devil," showing plainly that he thinks, if said gentleman yet exists, that it is with the consent of his Father, God, as he is utterly powerless to arraign him before his just tribunal, and pass upon his erring boy the death sentence. I am decidedly opposed to capital punishment, nor do I think he deserves imprisonment for life, as he has done much to promote science and knowledge, being the author of education, and causing the human family to know right from wrong. Gerald Massey certainly merits the bitter reproaches of the orthodox, for having the boldness, in their pulpits, to so mercilessly attack their baby, the pet of their household, and ask, "Why does not God kill the devil?"  
Does he not know the main link in their family chain would be gone? The weaker chair could never more be filled, for their child, whom they use for obtaining converts to their faith, is their only stock in store; yet they assume to desire an extermination of this individual, not satisfied with the crucifixion of the perfect "Son of God," whom we should never have known, had not the elder brother entertained different ideas of progression from those of his father's, and opened the eyes of the pair in the Garden of Eden.  
The evidence that Satan yet lives, is proof that God, his Father, the great, wise, all-powerful God of this universe, with whom there is nothing impossible, does not want his son and opponent exterminated. He readily sees that without opposition there would be no progression.  
"All things living are essential to the vast ubiquity of God," and we render homage to his wisdom, seeing use in all creatures."  
As knowledge is the Savior of the world, it occurs to me that Satan-being the author of knowledge, is therefore the Savior of mankind. We have no proof of Jesus being the direct son of God, or "very God," as Mary his mother, the only witness who could possibly testify, never said that he was to, or did, give birth to her own Savior and Creator.  
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## MODERN SPIRITUALISM.

## An Interview With Dr. Napoleon Bonaparte Wolfe.

(From the Cincinnati Enquirer.)

"Mrs. Hollis held seances in your house for a considerable period, I believe, Doctor?"

"Yes; I engaged Mrs. Hollis' services, at short intervals, for various periods, amounting in the aggregate to nearly two years. I was determined to investigate the truth of the reports concerning her, and spare no expense in the matter. I had found so many mediums to be humbugs that I was not at all prepared to regard her as an exception; but I felt sure of one thing—that, though she might deceive me in her house, she could not do so in my house. I would not have tolerated the least imposition for one instant; but I never detected even the shadow of it. Her performances were carried on in the light; and I have seen the spirit-hands writing on a slate placed upon the table by Mrs. Hollis, in a way that rendered deception impossible. But, of course, you have read all about that in my book. Once convinced of the truth myself, I wished to procure as witnesses well-known city men—men of whose veracity the public were thoroughly convinced. Men of high standing in the community, whose evidence would scarcely admit of doubt. I partially succeeded, you know. Reemelin refused to attend, first alleging that his time was too valuable to waste. I offered to reimburse him for lost time; but he answered, 'when there are no spirits?' ignoring the absurdity of making a dogmatic assertion, wholly unsupported by facts. But then I got Mr. Corry, Colonel Platt, Mr. Plimpton, Mr. Vickers and others."

"Mr. Vickers' statement is certainly remarkable. Doctor, don't you think it is about the most satisfactory of any?"

"No; I think Mrs. Vickers influenced him a little there. He was the very last of all to send in his communication, and were it not for his solemn promise to me in his statement, I do not believe we should have had it at all. A conversation took place between Mrs. Vickers and a spirit which was never properly reported. Why could he not have made his whole statement in the bold, straight forward manner which William Corry did?—and so on. What a splendid report that is of Corry's—lucid, truthful, fearless! Have you read it?"

"Yes, Doctor, and been considerably interested by it."

"Those seances were probably more perfectly conducted, and more thoroughly satisfactory in their results, than any that have ever been held since the birth of Spiritualism. I spared neither time, pains, or expense to procure a satisfactory test. The amount of spirit correspondence was of course, very great, and you will find many of the letters extremely readable. Have you ever seen any spirit-writing?"

"No, sir."

"Well, I will show you some." (Dr. Wolfe brought the reporter into his private drawing-room, seated him at a big, round table, and bade him wait a moment while he fetched the writing. The room was richly and handsomely furnished; and there was nothing very gloomy or ghostly about it, notwithstanding that so many specters had held their silent revels there, so that the Doctor's room, upon his spirits rising well until the Doctor returned with a large portfolio and a paper box full of letters written by spirit-hands.)

"This is an awfully silent house," said the Doctor, searching among a pile of papers as he spoke. "I have a big, round table, and bade him wait a moment while he fetched the writing. The room was richly and handsomely furnished; and there was nothing very gloomy or ghostly about it, notwithstanding that so many specters had held their silent revels there, so that the Doctor's room, upon his spirits rising well until the Doctor returned with a large portfolio and a paper box full of letters written by spirit-hands.)

"The reporter acknowledged that he was a little afraid of ghosts, whereas the Doctor laughed heartily, and beckoned him to approach the table. Dr. Wolfe laid a number of letters before him, purporting to have been written by the spirits of Josephine, Ney, and many others. The reporter's curiosity, Josephine's letters is certainly a peculiar curiosity. The hand is remarkably small, regular, and delicately angular; the lines are written very close together, and remarkably straight, upon wide, unruled notepaper; and no erasure or correction is discernible. In some places the writing is ghostly; but the greater part of it is readable; and the reporter does not remember ever having seen a more regularly-written or handsomer manuscript. There were several French letters from Marshal Ney, in a bold, round hand; some of which exhibited some slight grammatical and orthographical errors; but these are not infrequent in the English letters. Some short letters from the ghost of a little girl, written in a child's hand, and characterized by that frank, warm affection so common to many children, were next examined by the reporter, with much interest; as also several rudely scrawled epistles from the spirit of an Indian chief. There were also communications written in all sorts of languages, some of which, neither the Doctor or his visitor could make much out of. Arabic, Ethiopic and such like. The reporter could not detect any resemblance between the various styles of handwriting exhibited; they seemed to differ quite as much as the compositions of a dozen different students at examination time. Doctor Wolfe then brought out a little rose-tree, in a green ribbon, which he said was made by the spirit of a little girl, and that, too, in the dark. "The spirit of little Annie Hancock," he said, "asked me one evening to lend her a needle and thread and some ribbon. So I gave them to her, and she made this in a very short time. When she had finished it, she pinned it upon my coat, and then I could feel her little hands patting my face."

"Did she ever make anything else, Doctor?"

"Oh, yes. She made some very pretty roses, and other little things. I have seen them. (The Doctor showed them.) This one she did not much like—said she was not satisfied with it. The spirit at that time would constantly materialize themselves, and do almost anything. I got impressions of spirit-hands in your own presence, and your own spirit-hands would draw an impression of her hand in a dish of flour; and afterward I would get the impression of perhaps a dozen spirit-hands in other dishes—all different sizes. One of those hands was almost gigantic; I kept the impression of it for a long time."

"Well, Doctor, with such an extraordinary experience in these matters as yours, of course it is not likely that any doubts of a spiritual existence can remain in your mind. I remark, however, that in your book you refrain from any exposition of your own spiritualistic theories, whatever they may be. I suppose you hold some peculiar doctrines on the subject?"

"I am, as you intimate, sir, a confirmed Spiritualist; yet I do not pretend to be an expounder of Spiritualistic doctrine, but simply a reporter of facts from which I leave others to draw their own conclusions. I know to a certainty that man may hope for something better than to lie in the grave and rot—I know

that there is a Spirit world, and that it is possible to communicate with those who have gone there before us. Spiritualism may be more or less regarded as a science, now in its infancy, but destined at some distant day to revolutionize the manners, the ethics, the religion, the government of the coming race. I am convinced that there are higher forms of Spiritualism, unknown indeed to this generation, but which man may yet attain to under more favorable conditions. I am altogether opposed to spiritual organization—such as that attempted by creatures like Woodhull and others—for in all such organization there is always a fight for offices and places of honor, and the soul will mount to the surface. This corruption hinders progress in Spiritualism just as it hinders progress in politics, and affords opportunities for quacks to enrich themselves upon public credulity. I have no personal acquaintance with any of the Spiritualists, many such scoundrels in my book, as you may have observed."

"Doctor, you are not yourself a medium, are you?"

"No, sir. I have never been anything but a sincere investigator."

"What next work preparation is necessary to qualify a seeker for such experience as yours? Would it, for instance, be possible for me to investigate the matter with any chance of success?"

"Probably you might, with proper preparation. The great requisite, as stated by Spiritualists, are said in story-books to have maintained a moral and physical cleanliness. A pure life; abstention from smoking, drinking, or fast living; a cleanly person; and a cheerful, well-regulated mind are necessary conditions."

"Through what do you investigate, Doctor? Is it by a kind of clairvoyance, or by some other means?"

"The reporter takes this opportunity of returning thanks."

## Faith.

BY O. H. P. KINNEY.

There are few words in the English language less understood, and more outrageously perverted than that of Faith. It has been made the vehicle of all conceivable rubbish—the pack-horse of the superstitions of the ages. Faith may be regarded as that degree of belief which begets confidence, reliance, effort. It is, indeed, belief not superseded by knowledge, and applies to all things and subjects about which men may have belief. Fulton had faith in his theory of propelling boats by steam power, and he showed his faith by building his boat without faith in the water. His experiment resulted in swallowing up his faith in knowledge. Cyrus W. Field had faith he could telegraph across the ocean through a submarine cable, and that faith induced persistence and finally successful effort. Newton had such faith in his faith that he tried it upon himself, and then exposed himself to small-pox. Donaldson had faith he could cross the Atlantic by balloon, and his failure is no evidence against the genuineness of his faith. Men may have faith in myths as well as realities—in fallacies as well as truths.

Faith is a great propelling power. Without it we would do nothing—with it we can do everything within the range of human power. It is through faith that all the great achievements of the past have been wrought. The man who works without faith is a mere slave to some necessity or external force; the man with faith works from the promptings of his own inspiration and internal power, and in the direction of his faith. The evidence of faith is effort corresponding thereto. "Show me your faith without works, and I will show you my faith by my works." People profess to have faith in Jesus Christ. Let us try the test. He said: "If a man smite you on the right cheek, turn to him the other also." When we see people do this we shall not doubt their faith. He said: "If you have no faith, you have no right to regard the faith as a mere profession without living, vital force. How can you have faith in him without having faith in the efficacy of that precept? 'Render no man evil for evil,' he said. Have you faith in that precept? If not, you have no faith in him who gave it. If you have, why do you constantly violate it? Show your faith by your works. He said to the woman taken in adultery: 'Neither do I condemn thee; go and sin no more.' Have you faith in Christ? If not, give the lie to that faith by despising, condemning and imprisoning that sinning woman. Show your faith by your works."

We insist that they who daily and hourly disregard, and persistently violate these great, leading and really divine principles of human conduct, are not only without faith, but show a lamentable lack of faith in them, and in Him who gave them, and who, by his life, proved their efficacy and divinity. If men would have less to say about their faith, and more to do about it, they would establish their rights to their profession, and so much to bring the world to a practical, working faith in the rule of rendering no man evil for evil.

Waverly, N. Y.

## Scientific and Religious Proofs of the Existence of God.

In No. 3, Vol. 18, of R. P. JOURNAL is found an article on the above subject, which I think demands a little attention. I do not feel able to do the subject justice, but I have an opinion as well as Bro. Biddle, and think there is no harm in letting your readers have it.

The brother tries to prove the existence of God by the testimony of the senses of man. Well, from the existence of man, I shall argue there is no "God." Ist. Man is dual, i. e., has a spiritual and physical organization. This he admits. Which of these organizations existed first? Or did each come into existence at the same time, and so much? Physiology teaches us that the physical is only the organ or instrument through which the spirit makes known its volitions. The physical was made for the spiritual, or in other words, the spirit made or collected the physical matter, and then organized it together to clothe itself, that it might make higher and better conditions. Being spirit, it gathered from each material constituent the finest portion thereof for its body or covering, while it remained upon this physical plane. This is the reason why man's physical body comprises a part of all the great material constituents that go to make up the bulk of the earth."

"Spirit is a unit. There is no parts or constituents about it, it is *ETERNAL*. Now, the Chronological Chart only represents spirit manifesting itself in these various conditions through its physical medium, the body. Now, in the case of the exercise of veneration in worship, there is no loss of self-consciousness. The act carries with it the evidence of self-consciousness. It is the self-consciousness of spirit that causes it to act. Spirit is self-conscious, and by the different organs we are taught the fact that spirit is able by its own power to manifest in these various ways. In support of the second proposition, the author of your book and material representation of mathematics and music produced by man were annihilated, and even man himself, would

not the science of numbers and the harmony of sounds in nature, remain just the same? I answer, not because all these depend upon spirit for their existence as sciences, and to annihilate man, i. e., the spiritual man, is to annihilate all. If the brother meant the physical man, as I understand him to mean, physical man, yes, then I answer, yes; but the physical man is to the spirit just what the books on science are to the great truths of the sciences, only facts showing the truth exists. Now from man there goes forth an influence, and so forth, this blending with his neighbor, and the second with the third, and so on till all the earth is filled with this influence; it is pressing upon all; we all feel it, by times more sensibly than at others, and in this general nerve-aurea is contained all the knowledge that exists; it is omniscient and omnipresent, but has no individuality, and is its own master, entirely dependent upon man for its existence. Man, then, is the highest organization that is, and all the knowledge that exists is in the spirit of man. It is to spirit that we must go for knowledge; science is only superficial and dogmatic."

All we know of things in any shape is what we learn from man's experience. I see no way by which we can prove that there is an organization outside of man to which we can or must ascribe the name "God." The physical man begins, and so must have an end, but the spirit never began and never will have an end. Looking upon the physical or artificial side of this world, we see and know that the spirit man, by means of this present physical body, has done wonders; so much so, that if we had not come along up as this progression did, we would have said, "This is the end. But we know 'God' had no hand in it. When we look at the so-called natural world, at the things said to be done by 'God,' I would ask who can prove that they are not done by man on a higher plane of existence in a higher state of development?"

The schoolboy, who has just begun to study Ray's arithmetic, or even algebra, can not even comprehend the astronomical calculation that is required to tell an eclipse of the sun one hundred years from to-day; yet to-day a boy, who has just begun to study the course and arrived at that point of development in education and knowledge, looks back with a smile upon his childish ideas; so, too, doubtless, the wise ages in the higher spheres look upon the children of earth with a smile as they behold their progress. All this is the work of God, to those who can not comprehend the subject, those ages may be and are to them "God," but not in fact, an infinite omnipotent, omniscient and omnipresent "God." The difficulty with the brother I think is, that he reasons purely from a physical standpoint, while the truth in the premises is to be gained from looking at the spirit side as well.

W. J. ATKINSON, M. D.

California, Mo.

## Church Property.

In the *Picayune* of yesterday morning an article appears relative to assessing church property which is exempt from taxation. It suggests an inquiry as to whether the assessor receives the full per cent. on such property, when it has always been exempted from taxation. A glance at the law would have saved the *Picayune* the trouble of asking the question, and its exchequer the expense of the paragraph. By the law the assessor is not to assess church property for making an assessment of taxable property two per centum on the amount of taxes assessed or levied on such property. That seems clear enough, but we suppose the *Picayune* was in such a hurry to get a dig at Republican officials that it had no time to read the law.

But in relation to the undeniable fact that such property, custom has always exempted from taxation, we will say that we are opposed to such a state of things. The estimate of the *Picayune* that the property of this kind situated in New Orleans without faith is a mere slave to some necessity or external force; the man with faith works from the promptings of his own inspiration and internal power, and in the direction of his faith. The evidence of faith is effort corresponding thereto. "Show me your faith without works, and I will show you my faith by my works." People profess to have faith in Jesus Christ. Let us try the test. He said: "If a man smite you on the right cheek, turn to him the other also." When we see people do this we shall not doubt their faith. He said: "If you have no faith, you have no right to regard the faith as a mere profession without living, vital force. How can you have faith in him without having faith in the efficacy of that precept? 'Render no man evil for evil,' he said. Have you faith in that precept? If not, you have no faith in him who gave it. If you have, why do you constantly violate it? Show your faith by your works. He said to the woman taken in adultery: 'Neither do I condemn thee; go and sin no more.' Have you faith in Christ? If not, give the lie to that faith by despising, condemning and imprisoning that sinning woman. Show your faith by your works."

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Waverly, N. Y.

There is but one remedy for this, and that is to strip the unreasonable principles against taxation and force the church property to an equality with all other. Give ecclesiastical corporations State aid if they need and deserve it, but let the wealthy church that on the most valuable land rears its proud edifice, and that receives the voluntary contribution from rich and poor alike; that pays its thousands for the music that draws the crowds who neglect others who only offer words of piety, bear its just share of the public burdens of the impoverished State that it feeds from fire, the thief and the mob.—*N. O. Picayune*.

Letter from Theodore F. Price.

BRO. JONES—I have been for some time lecturing on the Harmonical Philosophy, to large and appreciative audiences in those parts of the country usually visited by liberal lecturers. On the evening of December 8th, I lectured at Newton, Kansas, a town of about one thousand inhabitants, situated on the Atchison, Topeka and Santa Fe Railroad, in the Blackhawk. Several prominent members of the community were present, and the Methodist Church for my lecture, very much against the wishes of the minister. Long before lecture

time, the place was packed, and I was listened to with profound attention by an audience, very few of whom had ever heard of such a country as the Summer-land. On the 15th, I lectured at the beautiful village of Fairmount, between Leavenworth and Lawrence. Sunday, the 21st, I delivered two lectures at Leavenworth, to large audiences. On Sunday, the 28th, I returned at Atchison, Kansas, a place of some fifteen thousand inhabitants, but never before visited by a lecturer on Spiritualism, it having been entirely given over to the control of the orthodox clergy. I found several liberal minds there, who said they were absolutely starving for spiritual food. They seemed to appreciate my efforts to "break the ice" for them, and after some exertion succeeded in procuring the Court House for my lectures. It was somewhat surprising at the large audience that came out to hear what was to be said on "The Theology of the Past and the Revelations of the Present," the subject chosen for the afternoon lecture, and "Inspiration from the Summer-land," my lecture in the evening. I disposed of several copies of my book, "Theology of the Past and the Present," and found many who were subscribers to your excellent JOURNAL. My lectures were well received, and what is one great point to an itinerant speaker, they were very successful financially. They expressed a desire for a test medium there now.

I was writing from this point, Leavenworth, toward Chicago. Societies please address me here.

Yours, THEODORE F. PRICE.

Leavenworth, Kan.

## Obituary.—Communicated.

EDITOR JOURNAL.—The tidings of the departure from this life on the night of the seventh day of January, 1874, of Dr. Isaac H. Hunt, a long time resident and business man of our village, from its suddenness, surprised every one and moved all who heard of his death to sympathy and grief. He was a class of self-righteous bigots, whose daily prayer like that of "Holy Willie," is "Lord bless thy chosen in this place, For here thou hast a chosen race; But God confound their stubborn face And blast their name, Who bring thy elders to disgrace And public shame."

Dr. Hunt was a positive character, and his loss creates a vacuum here that will be for a long time, and generally felt.

He was born at Concord, Massachusetts, on the 26th day of November, 1806. His parents were members of the Congregational church, and he was educated in that faith. When about 17 or 18 years of age he became a member of that church, and remained such for many years, and until after his marriage.

He possessed an inquiring mind, strong reasoning powers and a disposition to investigate all things claiming his belief, and his liberal mind never gave up any exception of matters of religious faith, notwithstanding the assumption by the priesthood (in which at that time he had great confidence), of the exclusive right to govern their laity in such matters.

A careful study of the "Five points of Calvinism," satisfied him of their untenability, and he sickened of his creed and its atrocious dogmas.

He could not believe that God had "chosen a certain number of the fallen race of Adam to be the trustees of the salvation of the world, to utter his grace according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any condition performed by the creature," and that he had condemned the rest of his children to the most frightful torments in an eternal hell. "To the praise of his vindictive justice."

He could not believe that the sin of Adam or Eve, which was simply the gratification of a desire for knowledge (in this day considered laudable), and the effort to obtain it by the fruit of the forbidden tree, was of such fearful magnitude as to justify a just God in cursing all the countless millions of his children innocent of the crime of their parents, to the latest generations of men, so that nothing could save them from eternal burnings, and the death of God himself.

His mind revolted at the idea that a good God should command any of his people to do that which would not only brutalize them, but stain their souls with the murder of thousands of innocent, helpless, unoffending children, and be regarded as apocryphal, the story of a man who stopped the movement of the sun and moon in order to lengthen the day that Joshua might kill a much greater number of his brothers, God's children.

Dr. Hunt was never a hypocrite; with him to disbelieve was to reject, and he severed his connection with the church, and the religious element in his nature, however prompted him to seek affiliation with some religious society and he joined the Universalists, whose doctrines, at that time, seemed to accord with his views of the goodness of his Creator.

Subsequently, after a most thorough investigation of the phenomena, or manifestations of Spiritualism, he became imbued with a belief in its doctrines, and invested to some extent with mediumistic powers, so that finally, it became with him a well grounded faith.

In that faith he lived and rejoiced for many years, and in that faith he joyfully approached the grave, and peacefully passed its dread portals.

His powers as a medium were never ostentatiously paraded, but he often freely aided his friends that the angels had foretold to him some coming events, and many of our citizens can testify to the literal fulfillment of his predictions made on the strength of such revelations.

He seemed to commune directly with God and his angels, as well as through human media, hence the clearness of his spiritual vision, the confidence of his belief, the firmness of his hope and the glory of his faith.

When he stood, at one time, upon the very shore of Achernar, and the beams of the celestial fields beyond, revealed themselves to his spiritual vision, his happiness seemed unbounded, he felt that he was quickly going home, and he gave exuberant expression to his joy, and when, with returning life, and the angelic choir, he was recorded, he appeared to suffer great disappointment and spoke regretfully of the delay.

He frequently said to the writer of this that his work on earth was nearly completed, that very soon he should pass over the river; that some of his friends would come to see him and find that he had gone, and that his angel friends had told him that he would pass instantly and painlessly to the better land; that prediction seems to have been most literally accomplished, and no man ever died with a brighter and happier faith in a glorious immortality.

If one believe more than another is sufficient to live and die by, it must be that which so well sustained our friend, neighbor and townsman in his great trials and sufferings, and in which he placed so happily with never a shade of distrust, from this to the spirit world.

"Less dreary seems the untired way Since thou hast left thy footstep there."

If Dr. Hunt had been without his faith, he would have been more than human, but he was an honest upright man, as even his enemies admit. Industrious, temperate and frugal, he possessed a kind, warm heart, and was a firm and generous friend. We have no doubt that it is well with him on the other side.

"If the spirit ever gazes From its journeyings back, Of the immortal ever traces O'er its mortal track, With thou not, O brother, meet us Sometimes on our way, And, in hours of sadness, greet us As a spirit may?"

MONROE, Wis.

## TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectively destroyed my appetite or desire for tobacco.

I have used tobacco between fourteen and fifteen years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or craving for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or craving for it.

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CHICAGO, SATURDAY, FEBRUARY 14, 1874.

## The Gods.

The "Old Clark-street" Methodist Episcopal Church has become famous on account of the learned disquisitions there given expression to, against the orthodox God, Old Moses' God, and the Trine God, etc., recognizing the fact that there are Gods of wood, Gods of stone, Gods of ivory, Gods of bone, Gods of iron, Gods of brass, Gods of porcelain and Gods of glass, and that some Gods have fins, some have scales, some have horns, some have tails, some drink wine, some feed on grass, some ride clouds, some ride on asses.

Gods are so exceedingly plentiful that it is not at all strange, that men like Judge Booth, Bradlaugh, B. F. Underwood, and hundreds of others, should be at a loss as to which one is entitled to their veneration. At the present time, a God can be found so proportioned or organized, that he readily becomes the ideal of some one. The ancients, believing the head to be the seat of intellect, the grand motor in all the events of life, and the chief organizer in war-like expeditions, formed a stupendous God, with at least a hundred heads, and they worshiped him, believing that a being possessing such a vast number of active brains, was far more comprehensive in intellect than those Gods that had only one insignificant head. This, indeed, was a very plausible plan whereby to create a God. If power, intelligence and war-like skill could only emanate from an active brain, of course, the larger the brain the greater the power, intelligence and skill.

The idea entertained by the ancients, exists to-day in a modified form, in the various churches. In place of numerous heads located on one body for a God, some denominations have three heads and three bodies—the Father, Son and Holy Ghost, united in one stupendous body and head, and they assign to the former all-power and to the latter omniscience! Some, however, entertain the idea that there is one Supreme God resembling man, having two legs, two arms and one head, and that he begets a son equal to himself in power and glory.

The Bible God, however, the one who made Adam and Eve, is not a success. He was so obtuse that he could not find Adam and Eve when they had hid in the garden, and if when he raised his censorious voice, and called to them, they had remained silent, they could have been reading to-day in the beautiful garden of Eden, enjoying its sweet fragrance, its balmy breezes, its green lawns, luscious fruit and shady arbors, free from the pestiferous annoyance of wild animals or stinging insects! What a pity that they did not remain silent when God expanded his chest, dilated his nostrils, opened his mouth and adjusted his tongue, in order to give vocal expression to a call—"Adam, where art thou?" As the cackling of geese saved Rome, and the barking of dogs Hannibal's army, why not "silence" save some one from deep disgrace and disastrous defeat. Evidently this God was not acquainted with the whereabouts of Adam—did not see him, or even scent him, and had he remained perfectly silent, he would have been enabled, undoubtedly, to have eluded his grasp.

Then there is another God of Pagan mythology, that has a thousand well-developed arms. It was perfectly natural that the ancients should form a conception of such a God, for they fully realized the fact that everything they accomplished was through the instrumentality of the arms, hence they formed a God with a thousand, entertaining the idea that he, of course, would be instrumental in giving them decisive victories over their enemies. This, of course, was a natural conclusion, and a God of that character, possessing all-power, was grander in conception than a God possessing two arms, for how could such a one possess much prowess or military skill? The formation of such a God, endowed with superior military skill, sagacity and bravery, showed remarkable intellectual endowments on the part of those who worshiped him, far surpassing the various members of the ortho-

dox church, whose God lost Adam and Eve in the garden of Eden, and would never have been able to find them, had they remained silent.

In the early ages of the world the lowest conception of an object of worship, consisted of a stone, bunch of rags, a snake, or a rude image of clay, and the effect of such devotion on the part of the savages, for they were nothing else, awakened in their mind a desire for something higher, real, tangible, life-like. The surging storm, the fierce cyclone, the belching volcano, and other destructive agents, they regarded as intensely evil, dangerous in character, and calculated to cause untold evil to the country, but in the genial sun, the silvery moon and twinkling stars they observed beneficent agents, hence they ignored their rocks, their snakes, their bunch of rags and elevated their worship somewhat, paying their devotion to the elements, those that seemed to them to be productive of good. This was a very natural conclusion for them to arrive at. The sun so productive of warmth, the moon with its soft genial light dispelling the gloomy darkness, were productive of rich results, and that which could produce results must be intelligent, hence they concluded that they had found a God. Indeed, that is logic. That which can produce a specific result, as we stated in a previous article, must understand what it is about. But what is that which? Is a question that will by and by command our attention.

In the formation of Gods, the human mind, ever active, ever peering at the hidden mysteries of nature, and at the manifestation of unseen forces, has invariably kept in view "results." Those early warlike tribes, within whose bosom was not a particle of sympathy, or one feeling of human kindness, and whose principal weapon of warfare was a club, formed an ideal God, whom they armed with a monstrous club, and they worshiped him, believing that through his instrumentality they could invariably achieve victory over their enemies. "Results" was what they sought! They desired favorable "results" on the field of battle, and how could that be achieved without a God with a club in his hand? Since then, Gods have been formed who achieve results differently—they are not supposed to carry a club, but work in an unseen manner. They are supposed to hear prayers; to be infinitely merciful; to watch over the destinies of individuals and nations. True, they have no sword and shield, no buckler, no monstrous club, or anything of that kind apparent to them, yet they are supposed to work unceasingly in all departments of nature—one, it is claimed, constructed this earth and the innumerable stars that shine so beautifully in the firmament; he glitters in the rainbow-tinted flower, sparkles in the crystal spring, manifests his joy in the music of the stream down the mountain side, and in all departments of life is exhibited in some peculiar manner. "Results," you would say, is the grand key that unlocks the mysteries of creation!

"Results" are what religious men are constantly looking for. They worship that which they conceive is producing something. That which can build worlds, launch in the regions of space a sun, construct a moon, spread out the "milky way," must fully realize his, her, or its business, and what that which is, shall sometimes be our mission to solve.

What grandeur surrounds us! The sparkling sunbeams tell us of the mysterious sun, and the moon's pale face illuminates the nearest neighbor to our earth. The flower reveals the hidden beauties of the ground, and brings from its cold embrace rainbow-tinted hues; the genial shower causes vigorous life in plants, and sends a thrill of joy throughout all nature, and well may we ask, what produces all these results, as the wheels of creation move grandly on? Who can solve the nature, quality or character of that which does all this?

## Valuable Results Apparent.

The most casual observer will readily see that the course the RELIGIO-PHILOSOPHICAL JOURNAL has taken in exposing the absurd idea that the Woodhull infamy is any part of Spiritualism, is working an entire revolution in public sentiment, and that the secular press, which always reflects to a great degree public opinion, is wheeling into line and demanding a thorough examination of the facts upon which our philosophy is based, instead of the supercilious sneers from self-righteous hypocrites and demagogues, which have heretofore occupied the space now filled with common-sense articles.

An evidence of the correctness of our position, we copy the following from the Chicago Daily Times:

## THE GROWTH OF SPIRITUALISM.

It is within the life of a generation that the Fox girls of Rochester, N. Y., gave the inquiry movements of what since has been known as the most wonderful magnitude, under the name of Spiritualism or Spiritism. This obscure beginning, although surrounded by ridicule, and enveloped with suspicion, has expanded until it has become a phenomenon that has attracted universal attention, and secured an innumerable host of converts.

There are, at least, two essential reasons—why this science—it may be called a science for present purposes—has spread with such rapidity. One of these relates to the character of prevailing religions, or what is termed orthodox. With reference to this, it is well understood that prevailing religion, or religions, possess for a vast number of the human race nothing which attracts. What these repellant features are, would require a volume; but among them, the belief in an everlasting place of punishment has been prominent. The dissenting class have not felt that they could reconcile the idea of a just and merciful God, and one which insists upon that same God, as engaged in thrusting down into this horrible pit seven-twelfths of the creatures whom He created, and whose ultimate destiny must have been known to Him ages before He began their creation.

Nor have this class of people been able to understand the asserted mercy of the atonement. They have declared their inability to understand anything of its mysteries, or to appreciate the asserted goodness of God in requiring the horrible murder of His own son in order to appease His fierce wrath against a creation whose acts were the direct results of his own works; as much so as the performances of a steam engine are the results of the designs of its builder. Then, again, the introduction of Orientalism in the forms of Christianity, and which require the constant abasement of the worshiper in the dust before a presumed atonement, wretched, jealous, ever ready to smother everything, even lovingly—this, too, had its effect in alienating the class referred to. We might enumerate the existence of religious wars, the fiercest and bloodiest known to history; the era of atrocious persecution invariably ensuing when any sect has secured supremacy; the enormous expenditures required to support the system; the wide existence of intolerance—all these come under the head of repellant features; and, although but a drop in an ocean of the same kind, they have exerted a powerful effect in raising up a host of men and women who could not embrace a faith which embodied such abhorrent-to-them—qualities.

The second reason, or cause, that has given such an impetus to Spiritism, is found in the aspirations of mankind for immortality. Those who enjoy this life, wish to live hereafter, that they may not require any science, and those who are wretched here, desire to live, that they may, if possible, secure hereafter some compensation for what they have suffered. How far this desire for immortality may be an outgrowth of that instinct of life which is implanted in every animal existence, is a question of interest, but it needs not be discussed here. This universal craving for life beyond the grave, this demand for something better than sombre annihilation, found an instant response in the claims of Spiritualism. Here, the seekers after evidence of the immortal, find it at once—at least they find what is claimed to be such by those who have faith in its teachings. The seeker after evidences that he would never die, finds himself in the very midst of what are claimed to be indisputable proofs of that which he seeks. Spiritism claims that a spirit finger brushes his hair; he hears the voices of those whom he has known and lost; they speak to him, they write to him, they surround him, accompany him, watch over him—at least, he believes they do, and the belief is just exactly as convincing and as dear as if it were a reality established as conclusively as the advent of the seasons or the motion of the planets. To the seeker after evidence of immortality, there is something vastly more tangible and satisfactory in these constantly-recurring and ever-present developments than in any assurances which have come by the roundabout way of Nazareth and Calvary, and whose age impairs their distinctness almost beyond recognition.

These two points will, we think, sufficiently explain why, in less than a third of a century, the insignificant revelations made in Rochester have grown into a mighty system, which includes as its disciples some of the ablest thinkers of the day. Whether Spiritualism be true or false, it at least has the merit of immortality. It does not depend upon tradition. It does not require any science, or any man's examination, and without asking him to test them by the light of what occurred centuries ago. All these things have contributed to the popularity and growth of the new belief, in which respects it is absolutely without parallel.

## Another "Ghost."

Whitewater, Wisconsin, has been favored with a visit from the spirit of Jacob Rees. According to the Register, a paper published there, it appears that for some time past George Codding has been a watchman at a wagon factory. George is represented as an unromantic, steady-going, practical sort of a man, who is as thoroughly devoid of romance and superstition as any one in Whitewater. Yet he says candidly and without excitement, or indeed very much of interest, that one night lately, he saw the late Jacob Rees as plainly as he ever saw him in the flesh. It was late in the night, and his round had brought him to the east end of a blacksmith shop, where he was turning the key in his detective watch, when he heard the back door open and swing shut with a slam as it always does, there being a weight attached to it. He hung out, "Hold there," thinking that the railroad watchman had called on him. But receiving no answer, he walked along toward the center of the shop, so as to be able to see the door he had heard open, and there, about the middle of the backroom, stood Rees. At first Codding thought nothing of it, only to wonder at his being there at that time of night, and said, "Is that you, Jake?" It then occurred to him that poor Jake had departed this life three months since, and he held his lantern up and started toward his visitor; but before reaching him, Rees vanished before his eyes. Codding ran out of the back door but could see no one, and then hurried back and examined the blacksmith shop thoroughly, but found nothing. He has since kept a sharp eye out for his company, not from fear, for that is something George knows nothing about, but out of curiosity; as yet, however, he has seen no more of him.

## The Soul of Things.

The first volume of *The Soul of Things*, by the eminent scientist, Wm. Danton, was published several years ago and has had a large sale. Those who are familiar with it will hail with pleasure the second and third volumes just published. They are well illustrated and printed in large, clear type. We shall have occasion to refer to them further when space permits. Price \$3 00 per volume, postage 18 cents each. For sale at the office of this paper.

N. FRANK WHITE is doing a good work in the East. His address during this month is Boston; care of BANNER OF LIGHT; during April, Washington, D. C.; during June, Stamford, Ct.; during July, Seymour, Ct.

PHILIP A. BARROWS and J. KIDDER, will comply with your requests when you write and state P. O. address.

## GROW'S OPERA HALL.

Dr. Samuel Maxwell, Trance Medium, the Speaker.

PHONOGRAPHIC REPORT OF QUESTIONS AND ANSWERS AT THE MEETING, FEBRUARY 1ST.

At the Spiritual meetings held at Grow's Opera Hall, Dr. Samuel Maxwell is the speaker. The questions are asked by the audience, and answered by his controlling spirit, who exhibits remarkable intelligence.

Question.—What effect has Christianity on civilization?

Answer.—Its effects in most cases has been most disastrous. On those who have accepted its tenets, its tendency has been to close their mind against new thoughts advanced by progressive souls. There has been, however, many Christians, whose eyes have been opened to the progressive spirit of the age. In most cases Christianity has retarded the onward strides of civilization, and, of course, has been a great injury thereto. Christ never intended that his name should be used in building up creeds to worship God in a sectarian manner. Had his directions been followed, life on earth would have been better, and farther advanced than now. The beautiful precepts which Jesus taught have been lost amidst the great variety of creeds. The progress of Christianity has been marked with blood. Civilization with its huge battle-axe is pressing on, pushing boldly forward and doing its great work, and creeds must go down beneath its mighty power. Christianity has ever been opposed to the forward movements of true civilization.

Q.—What do you regard as the chief bulwark of the priesthood?

A.—The idea that there must be an atonement, or that we can not be released from our wickedness only through the instrumentality of the blood of Christ, has ever been the chief structure on which the priesthood has rested. This idea, however, will soon perish altogether on earth. It will pass away under the illuminating influence of progress. In the not far distant future, it will crumble into dust; crumble into dust I say, when men more fully realize their future existence, or the grand truths of Spiritualism. The human soul must look for atonement through its own acts on earth and in the Spirit-world. Justice, the grand judge of the universe, demands that. There can be no escape from the chain that your own acts weave together; no Savior can break it. The atonement must rest entirely upon what you do. When this fact is fully understood and realized, and that the Christian atonement is of human origin, humanity will take more rapid steps in advance.

Q.—Can there be any method of bettering the condition of humanity by a system of co-operation?

A.—I will state briefly the condition of life in this upper sphere of existence. Here in this beautiful land of unfading bliss, we are gathered together in harmonious little groups, and then again these little groups form larger ones—all on a grand system of elevating co-operation. The most beautiful and happy home in the Spirit-world, can be found where numbers are living harmoniously together. Of course, in such cases, the closest sympathy is desirable, in fact demanded, for without it co-operation can not long exist. Co-operation will eventually be successfully inaugurated in earth-life. It offers the best possible facilities for living well, when those uniting can labor harmoniously, for each one is allowed to pursue the work which most accords with his highest aspirations. Man has a tendency within his own soul to adopt the grand, ennobling principles of co-operation. There are, however, in spirit-life, those who are so organized, that they can not live in company with many others long at a time. Such persons have isolated homes. But as they are the recipients of universal love showered down upon them continually, they finally desire the society of others.

Q.—By what method are habitations constructed in spirit-life?

A.—It is impossible to intelligibly explain to you the method by which we construct our habitations in spirit-life. You know that it is necessary on earth to have an intelligent conception of what you intend to do, or desire to realize in the external form. Of course it must assume form or shape within the mind. If you build a house, you do so from the pattern existing within you. Such is the case in spirit-life. It is absolutely necessary here, even, that an image of what you wish to construct first exists within the mind. Every thing on earth must first be mirrored there, and then it takes external shape through the instrumentality of the hands and physical strength. When you go to the Summer-land, you must construct habitations spiritually. The method of realizing external forms is entirely different with us in the higher life. We have the power here of giving form to the images of the mind without the aid of the labor required in the earth-sphere. The images that are mirrored in the mind in spirit-life, assume substantial form through the inner workings of the aspirations. It is labor, of course, but entirely different from that which distinguishes work with your material hands.

Q.—Is physical labor in Spirit-life compatible with intellectual labor?

A.—Most assuredly physical exertion in Spirit-life is compatible with the highest form of intellectual labor. The former is as essential to each individualized existence, as the latter. Labor consists of the activities of the body. The activity of the body is as necessary as the activity of the mind. The demands of one is not adapted to the other.

Q.—What about the Moon?

A.—The moon has arrived at the end of its career, and is dead, a cold, lifeless mass, as it

were. I believe this body evolved from the earth.

Q.—Any danger of the earth coming to an end soon?

A.—I think it will come to an end in about 1,000,000 000 of years. You need not be alarmed—it will not happen in your day. This earth is in its fourteenth year, as it were, and it must grow to maturity and cease to bear human beings. Some of the planets in this solar system, will not cease to bear human beings for millions of years, and even then, they will exist for ages, before they are finally dissipated.

Q.—What is the cause of meteoric display?

A. The cause is simply this. There are vast belts of meteoric matter around our sun. During the revolution of the earth, it comes in contact therewith, and attracts portions thereof, drawing them to it, the same as a magnet will pieces of iron filings. When the velocity of the meteoric stone is great, of course the friction causes fire, it illuminates them, and you call them shooting-stars.

Q.—In the month of November, 1833, at 4 o'clock A. M., there was a meteoric shower. Why such a grand display at that time?

A. At that period the earth passed through that belt in a locality where this meteoric matter existed in very great abundance, resulting in one of the grandest displays in nature. In August and about the 13th of November, you will generally witness these displays. In this connection I desire to say a few words in relation to the end of the world. There seems to be an opinion generally entertained that the time is soon coming when there will be a most remarkable change, and then it is supposed there will be an end to all things terrestrial. This idea has been prevalent for so long a period, that it must have some foundation. The present time has been set apart when the end of the world would come. The great change that all seemed to anticipate, does not however mean that the world is really to come to an end, but simply signifies the dawn of spiritual life. This change merely consists in the rapid unfolding and expansion of spirit communion.

Q.—Explain why some spirits are not allowed the privilege to come back and communicate.

A. It is a fact that there are those in spirit-life who can not return and communicate. Many individuals in your life, find it impossible to magnetize another. As they can control no one while on earth, or exert any psychological influence over them, they do not readily acquire that power when they pass to this plane of life, hence they can not control a medium. Their control to a certain extent must be psychological, and if those psychological powers are latent, or if they are not far advanced enough to use them, they must for a time, at least, forego the privilege of returning to earth. There are others who can't immerse themselves in the earth's atmosphere. They find it quite impossible to do so. These two classes, of course, can not hold communion with their earth friends. Then there is a third class that have no desire to return. Though they have the power to do so, they do not wish to. They are so absorbed in the duties and pleasures of spirit-life, that their love of earth is greatly diminished.

Q.—Were the planets at any time what we call comets?

A. The planets have never been comets. Comets are composed of an electrical substance, exceedingly attenuated. The planets of our solar system were once in the same state of matter as our comets. They did not, however, move as our comets do, or constitute such bodies.

## What Good Comes of Spirit Communion.—Answer Below.

The Hon. Charles E. DeLong is consoled for his sudden recall from Japan. Through the kindness of his father-in-law's ghost, he has made more money than his successor as Minister did when he drew his back-pay. Mr. and Mrs. DeLong were at a seance at the Grand Hotel in San Francisco when the ancestral shade, sent them a message to the effect that he, when in the body, had invested \$500 in land through a certain Madden; that Madden had not accounted to his executors for the investment; and that he should be made to settle at once. Neither Mr. and Mrs. DeLong had any knowledge of this transaction. The next day the ex-Minister called upon Madden and asked him if he had not some unsettled business with the estate of Mr. So-and-so. Madden at once said he had. The result of the matter was that Mrs. DeLong received a deed for 625 acres of land, for which she has already refused \$18,000. It may be that the medium knew of the old transaction, although this would be strange, since none of those nearly interested in it had heard of it. The facts, which we take from the San Francisco Chronicle, are certainly remarkable. Few persons would decline to be tricked by a medium when the trickery gave them a small fortune.—Chicago Tribune.

The closing remark in regard to trickery would seem to be uncalled for. But when we take into consideration, that many of the readers of the Tribune are members of popular churches, and that one of the proprietors and perhaps an editor or two are deacons and ex-clergymen, it will not seem so strange that a tub is thrown to the wheels.

## The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for. Amount previously acknowledged, \$25 82  
Mrs. A. S. Pond, Utica, N. Y., \$2.00  
David Bastwick, Spring Lake, Mich., 1.50  
J. B. Pressey, Bloomfield, Cal., .50  
Who will next be inspired to a similar deed of noble charity. We shall report.

From Wichita, Kan., we have a book order with no name or address.



\*\*\* For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.



## The Day of Judgment upon Natural Principles.

BY JOHN SYMPHES.

Yes, the day of judgment is coming, and when it reaches us, it will be upon natural principles, and not as a display of the wrath of an angry personal God, who, some ignorant people think, will bring it about as a chastisement upon his children for their supposed wickedness. Some seem to think it will be brought about by the Devil, who, they say, has a mortgage on this world, which he is about to foreclose, and will then, just for a little fun, fire it up and burn it down, merely to get the reputation of being the Chicago, of being the author of the biggest conflagration ever recorded in the history of a world! Now, all these theories we repudiate, but still can plainly see great constitutional changes, which must soon come to pass in the workings and relations of the great universal frame-work of nature. This, by many, will be called the day of judgment, as, indeed, it will prove to be the last day to thousands and tens of thousands of the inhabitants of the earth, whose career and parts played in the great drama of life, it will suddenly bring to a close. This world, which is not to be destroyed, but made better. This great change will be brought about by, and through, the workings of nature's laws, without a violation of any of them, but in strict harmony with the whole.

Nature's laws are the only laws of God—there are all right, and will be seen to operate in perfect harmony with each other when rightly understood. When the last great day, or end of the world, as it is called, shall come, and which I know to be near at hand, we will see that it is only a change in the position and external condition of this earth or planet, and not an annihilation by general conflagration that has so long been preached unto us.

That the elements and seasons are gradually changing, any one can plainly see; but before I proceed further with this article, I must give a history and philosophy of the birth of the planets and worlds, as I see them by the clairvoyant eye of vision.

As human beings are born and proceed one from another, so planets and worlds have their birth, and proceed one from the other. All planets and worlds around the Sun as a center, and composing our solar system, have been born of the Sun, or thrown off from it. But what is the *modus operandi*, or how is the thing done? This is the great question.

I answer by the force and action of chemical laws. Chemistry, indeed, has much to do with the creation, formation, transformation, and conformation of all things, from the tiny flower or smallest blade of grass, even up to ponderous worlds! There is an inherent principle in every particle of matter in the universe—no matter how small, or how gross, which gives them a positive and negative polarity. Friction, heat and light come from this, and finally all life, let it be either vegetable or animal life. These positive and negative forces of matter, if understood properly, and analyzed to the bottom, will prove to be the same which underlie the sublime mysteries of this universe, even the almost impenetrable mystery of life itself. The action of these positive and negative forces, as life itself—the great cause of all causes! It carries matter through all of its innumerable changes, transformations and developments, and we are disposed to personify a naked principle, as the ancients were accustomed to do, I would call it God, as they did, and then it would be so easy to ascribe to him in the absence of a better knowledge, the creation of all things—these ponderous worlds!

To tell what life really is, has ever been considered a very deep and abstruse metaphysical question; but now, it is plainly proved to be nothing more nor less, than magnetism, and this magnetism is produced by the action of the particles of matter, and this action is the result of the positive and negative conditions which naturally belong to all particles of matter. The various gradations of life, ranging through the whole universe, run thus: First—mineral life. This is the lowest form of the great substrata, from which all other forms of life arise. Second—vegetable life, and this again passes up into animal life, and here locomotion begins. Animal life progresses upward until it finally culminates itself into human life, and human life, finally passes up into spiritual life, and this is the highest form of life. All human beings have no knowledge. But we return to our question by saying that the great univocalism, or universe of universes, is composed of untold myriads of suns, many of them larger and brighter than our own, and each surrounded by their attending planets. Now, every sun and every planet has its positive and negative polarities. The positive repels, the negative attracts; hence there is a ceaseless current of matter being repelled from the positive and attracted over to the negative, and from thence passing in through the center, back to the positive again.

The North Pole of our earth is positive, and the South Pole negative. This causes a continual current of matter to flow from the North to the South, which then passes in through the center of the earth, being thereby purified and cleansed of the blood of the human body is purified by passing through the heart. The internal parts of the earth are hot and positive, while the atmosphere surrounding the globe, is cool and negative; hence the attraction of gravitation naturally exists. The currents of matter passing from the North Pole are often so strong that the friction produced by the moving particles causes a great light, and this light we call the "Aurora Borealis." This current of matter passing from the North Pole is met by a counter-current from the South Pole, forming an equilibrium, and throws out the light drossy particles of matter to a considerable distance into the atmosphere, where it is held, and there forms a belt or ring around the middle portions of the earth like those of Saturn.

Just as fast as nature purifies matter and prepares it to become part and parcel of this planet, it is carried by natural attraction to parts of its own affinity, and is there deposited, and thus puts on formation. Thus all planets are continually drawing gross and incorporeal matter from space, and digesting it in its own peculiar chemical laboratory, and appropriating it to the growth and development of its own body. In doing so it necessarily throws off that which is too impure for its use into space, where it forms into a ball of nebulous matter. These balls in time become thick, and greatly obstruct both the heat and the light of the Sun. This causes the earth to shrink or contract. This causes the hot liquid of the center to rush out through the crevices to the surface, causing the phenomena we call "Earthquakes."

Our Moon is born from this earth by the breaking of a similar belt to the one described, and may be called the oldest daughter or first-born of the earth. But our own Moon is also in travail and will soon give birth to a baby-planet, which will be a great-grand-child of the Sun!

Our Northern regions were once warm and cheerful, covered with green verdure—the home of the elephant and other tropical animals; but gradually, as the belt of matter has been growing thicker and thicker, shutting out the light and heat of the Sun, it has grown colder and colder, until it is now uninhabited by animal life—the home of the iceberg—a dreary waste! Animal life has been driven down toward the equator by the growth of icebergs, and our Summers have become shorter and shorter, and our Winters longer, and will continue to do so until the next great change takes place at the birth of another Moon. This time is now nearly at hand, of which I will now more particularly speak.

The Spirit at this time coming into peculiar relations to other Suns, which will greatly increase its heat and positive power. This will cause a belt of matter which is forming around it to break. The two ends of this belt where it breaks will, of course, be very hot and positive, and consequently repel each other, and be attracted to the opposite negative side, there forming another planet in our own solar system. And this is the way that all worlds have been formed. When this belt of matter passes from around the Sun, it will let out the light and heat with great intensity, which will charge all the planets of our solar system very positively, our world among the rest, which will cause such currents of gross matter to arise in the air, as to render it thick and murky, and cause the Sun to be darkened and the Moon to look like blood.

The Sun shall be darkened, and the Moon shall be turned into blood, before that great and notable day of the Lord come," said the prophet. But in the days of prophets, they knew nothing of the causes of natural phenomena, not even of an eclipse, nor of the great formation of the solar system; no, in their darkness they ascribed everything to the doings of a great imaginary being whom they called "God." This increased influence of the Sun upon our world will swell its outward crust to its utmost capacity, and greatly increase the heat of all planets, and cause many new ones to appear. In Australia a large lake of lava will be thrown out and flow westward, upon the land and upon the sea, and destroy many inhabitants. The heat from this lake will go upward, and the water will be changed to steam, and the steam will rise and expand and break. The two ends being positive will repel each other and be attracted to the opposite negative side, and will thus act as the prophet says: "The heavens shall roll together as a scroll and the earth almost melt with the fervent heat," and thus will be formed a nebulous planet or another Moon to our earth. This new Moon will find its equilibrium between the earth and the old Moon, which, from the positive condition of our earth, will be repelled away much farther from the world and the place where it now occupies. This will cause it to appear about one-half smaller than its present size, and to look much brighter than it now appears to us. The end of the Moon which now points continually to the earth, will become positive, and consequently will be repelled and swing South, and another side be presented to us, forming a new field of study for astronomers and the men of science.

We will also have a rocking, rolling motion, for quite awhile, before it becomes rightly balanced again, and finds its true equilibrium in its new relation to the planets. The removal of the belt from around the earth, will let in the Sun's rays, which will charge the earth more positively. This will cause it to be repelled and thrown about one-third further from the Sun, which will so change the length of our days and years, that it justified the old clairvoyant prophet, in declaring in his awkward way "that time should be no more;" that, as it is, it is too long. The new Moon, which the Sun will fulfill another passage, Scripture which declares that the heavens and the earth shall flee away and thus we shall have new heavens and a new earth.

This great change will so purify the atmosphere of the earth, that men and women will be almost like angels, and the change called death, when it does come, will be so slight that none will dread or fear it, and almost justify us in declaring that "there sickness, sorrow, pain and death are felt and feared no more." Life will then indeed be a world having—worth living. Some of the Jewish prophets, who thought that Jerusalem was the city of all the world, tried to describe that day in lofty imagery, got off something like the following:

"I will draw the city New Jerusalem down from the end of heaven." All our sins are forgiven, and that new condition will become purified and more acute. We will be able to see with the unassisted natural eye, further into space than we now can see with the aid of our best telescopes. We will become both clairvoyant and clairaudient, nature will be able to both see and hear the spirits of departed mortals as they dwell in the cities which they have built for themselves among the spheres. The soft melody of their spiritual voices, as they chant their spiritual songs, will float upon the air, and upon the earth, with sweet melody and harmony, expanding the heart with love, and causing men to rejoice that truly the millennium has come. Hence no one will be heard to ask his neighbor if he knows the Lord (the spirit), for all shall know him from the least to the greatest. The dark shadow called night will flee away, for in that pure atmosphere the light of the Sun will reflect quite around the world, and the wilderness shall bloom like the rose.

This day of judgment, as it has erroneously been called, is looked for about this time by all the kindreds, nations, tongues and peoples of the earth. But few, if any, have a correct idea of how it is to be brought about; but few, if any, suspect that it will be by the workings of natural law.

To give the world a few hints upon the philosophy of this day of judgment upon natural principles, and thus drive away their fear by giving them a knowledge of the whys and wherefores of this great change, must be my care in the present essay. Many of the ignorant inhabitants of the earth, who ascribe everything to the doings of a personal God, will also ascribe this great change, this wreck of matter and apparent crush of worlds, to the exercise of the awful wrath of his judgment. They will be raving and frantic with their horrible notions, and will be scribbling and calling upon God to save them, will die of fright. But a portion of mankind will be better prepared for this awful day, and calmly reposing upon the bosom of Mother Nature, will trust in her to carry them safely through, having a foreknowledge of the great event, and of the glorious consequences which will surely follow. They will calmly turn their faces heavenward and praise the good angels for giving them knowledge and strength to withstand the shock of the awful hour. The length of time becoming purged through these great changes will be about twenty-one days.

LaSalle, Ill.

Twenty-five cents pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscription.

## Voices from the People.

CARROLL, ILL.—E. Graham writes.—I think your paper is excellent, and through it I wish to spread the gospel.

NENIA, O.—O. B. Tiffany writes.—There is no truer name for our cause. One of the thousands could not be obtained, should each of your subscribers exert themselves a little.

Exactly so, and what a revolution would be created in the minds of the people, upon the subject of pure Spiritualism. The JOURNAL commands respect wherever read. When the public generally know that Spiritualists ignore the social freedom infamy, our philosophy will receive a candid hearing.

Thanks, Bro. Tiffany, and may all of our old subscribers follow your example.—Ed. JOURNAL.

ANGOLA, IND.—C. L. Heath writes.—Your paper is doing great work in this place, in exposing the infamous Woodhull doctrine of our lust. Go ahead, and all good men, women and angels will bless you.

BOYERS FORD, PENN.—Samuel Edgerly writes.—While I do not believe the "Social Freedomists" (the name I do not think they deserve) to be anything but a never-ending love to read your bold, outspoken JOURNAL.

Thanks, Brother. There are many who have like myself been misled by the delusive hope that the "Social Freedomists" leaders do not practice "Moses-Woodhullism." But you may rest assured that Moses' practice is the *unwritten* that gives zest to the craft, and without that zest, those leaders would at once return to the "flesh pots of Egypt"—the churches from which they came.—[Ed. JOURNAL.]

NEWCASTLE, O.—E. Lawrence writes.—I subscribed for your paper wholly on the account of your rigid denunciation of those licentious ones who seek to palm themselves off as Spiritualists. I think our cause will advance now faster than ever before.

FLINT, MICH.—R. Montony writes.—I for one cannot say any stock in the new departure into the land of the living, and I feel free to say in this section of the country that do Mrs. Woodhull succeeded in getting a small assemblage to hear her in the county adjoining.

OTSEGO, WIS.—P. Root writes.—I am glad to hear that you are not afraid of the "Social Freedomists" for a number of years; like the principles it advocates very much, and was glad to see the late proposition you made to send the JOURNAL three months, for twenty-five cents to all new subscribers.

LEON, WIS.—S. C. Carpenter writes.—May the good angels long spare you to battle for the right, and when the change comes, you can gladly look back on earth life, and rejoice that you fought for the right, and that you have been successful.

BLOOMFIELD, ILL.—S. R. Darrow writes.—I will send you the new subscribers for your glorious paper. I am a subscriber to your JOURNAL since May last, and it has been a welcome weekly visitor, giving me the best of reading matter, which is continually fresh, and I feel free to say that it is the best and most truthful paper I ever read.

WASHINGTON, N. H.—N. A. Lull writes.—I am told you offer to send the RELIGIO-PHILOSOPHICAL JOURNAL to new subscribers for three months, for twenty-five cents. I send you seven new subscribers, with money enclosed for that purpose. I have taken a stand here against the pretensions of Mrs. Woodhull and company, but approved the stand taken by your paper.

NORTH LEWISBURG, O.—T. J. Blackburn writes.—One year ago there were no Spiritualists here, now we have quite a respectable circle, one trying to get into the "new departure." The cause is growing—some are curious, some are laying out of hands. This does surprise the old orthodox. We are well pleased with the stand you have taken against Woodhullism.

MOBERLY, MO.—Mrs. R. A. Reynolds writes.—I have read your paper for your glorious paper. I am not a Spiritualist; would be one, but I have never seen anything to convince me. You have many thanks for your kindness to send me your paper for a long time to a widow, and find great consolation in your belief.

You have our sincere thanks for your appreciation of our labor. Your course is just what we have reason to expect from those who receive the paper free. If our work is not appreciated to that extent, we could not believe that the JOURNAL is doing much good in being sent free.—[Ed. JOURNAL.]

BLOOMINGTON, ILL.—G. W. Brooks writes.—The JOURNAL is the best Spiritual paper, and next to it in point of interest, is the *Chicago Times*. It may sound strange, perhaps, to designate it a Spiritual paper. Its free discussion of all religious matters, and its recent exposure of the phenomena and philosophy of Spiritualism, have made a favorable impression on the minds of the people here.

KIO VISTA, CAL.—M. M. Wheeler writes.—Having changed my residence, I have not seen the JOURNAL for some time. I am very much pleased with your course in regard to the Moses-Woodhullites, and believe you will eventually annihilate their wild doctrine. Californians are liberal in their views, yet very few will tolerate such base ideas as are set forth by them.

WICHITA, KAN.—S. W. Richmond writes.—The names herewith make the number fifty I have sent you for the JOURNAL. I will predict that if they read the JOURNAL one year, they will become active workers in the cause of Spiritualism. We have never had a public medium here. I have no doubt there are good many mediums in Chicago, who would gladly come to Wichita, if they could see what a good opening this place offers.

SANTA ROSA, CAL.—D. Stocking writes.—We have a good many Woodhullites in our county. We shall take your paper as long as we can pay for it, myself and daughter having become very good mediums. I converse more freely and easily with them than with persons in life—at least I would take a very smart man to convince me to the contrary. This was brought about by reading your paper, and holding circles which we continued for over a year before we received any marked demonstrations of spirit-communion.

CAINSVILLE, MO.—R. Hayworth writes.—I again write you, and send eight more subscribers for the JOURNAL. I find the minds of thinking men and women are changing. I have been reading your paper for a long time, and I am now a subscriber. I was alone in my neighborhood; now I see quite a change for the better. All whom I have met since I have read your paper, hold the spoken treatment of the Woodhullites, and an old friend of mine of the age; so say I. Go ahead and we will try to sustain you.

MONONA, IA.—E. C. Eaton writes.—It is a pleasure to be the means of placing in the hands of my neighbors your excellent paper. I have sent you fifteen new subscribers. Many poor starving souls can now read and understand the truth. I will see to it that many of the trial subscribers become permanent ones. The truth is spreading in this section. I wish you would urge upon your readers the necessity of doing up every year, and establishing a free good many a good medium would be developed, and untold good would arise from it.

BEDFORD, IA.—P. H. Lucas writes.—In forwarding you the above list, and the fifteen names in a former letter, I trust I have sent several that will become yearly subscribers. I rejoice to have been taken such a bold stand against "Free Love Woodhullism." In the little band of Spiritualists of this vicinity, I think Woodhullism will hardly find a representative.

ROCK ISLAND, ILL.—J. M. Morris writes.—I think it new time for all true Spiritualists to come forth and show their colors. I admire the course you have taken on the Woodhull question, in the JOURNAL. I want it distinctly understood that my wife and I do most emphatically repudiate the whole Woodhull doctrine, and are not afraid to let it be known. Some tell us to keep still and not say anything about it, for, say they, you don't know how many Woodhullites there are among us. I say that I don't care, if his satanic majesty stands at the door, I and my wife are true Spiritualists, and not free lovers.

SIGOURNEY, IA.—A. A. Davis writes.—Allow me to present you a few thoughts that have been in store many weeks for you. I shall be very brief. I notice, you have received many congratulations for your noble and fearless defense of true principles, in meeting the assault of the Hull and Woodhull company; but where are the cheers for Mrs. Woodhull, when she, seemingly alone, took up her pen and with the truth resound her head, heart, and echo from soul to soul, of all true Spiritualists, assuming that one at least had not come after false gods and sensual pleasures, and was heaven and angels sing, and all nature rejoice.

OMRO, WIS.—G. W. Beckwith writes.—I feel it to be a duty to express my approbation of the manner in which the JOURNAL treats the "social question." I am a true Spiritualist, and I feel that his animal nature so predominate as to turn his proof of immortality into sensualism, and is it not unfair that our orthodox friends should take umbrage under this folly, to set up a pretense that this is the mission of Spiritualism? That they should not take so much encouragement, please tell them to read the first verse of the 11th chapter of the First Corinthians. Remember that the fourth verse of Jude. They will see that Woodhullism has its origin among the early Christians, and that history is only repeating itself.

NEW LONDON, MINN.—MRS. M. E. Chas. writes.—I see the JOURNAL, and I have read it, and I am very much pleased with it, and I am glad to see it ever, in spite of the terrible threats made against its life, or account of its strict adherence to the principles of honesty and integrity. I feel that these valiant warriors, clad in the garb of *free love*, have found out by this time that the armor of truth, honesty and virtue, don't yield quite so soon as they thought. I feel that the armor of lies. If the pen is mightier than the sword, you must have had havoc in their ranks by this time. We hope you won't give up the battle until you have won the last victory. I doubt very much whether the abrogation of all laws against robbery, theft, or murder, would work as much mischief in the land, as the abrogation of all laws against dishonesty. We would like to have these Woodhullites to lecture for us. Brother J. L. Potter has been with us again and given us five cent lectures.

ALBIA, IA.—A. C. Barnes writes.—Spirits, I have no doubt, entranced Miss Bunney, intending to fulfill all that she said they would do, but not being sufficiently skilled, or the conditions they required were not complied with, and the spiritualists, and men in other enterprises frequently fall of seeing their purposes accomplished. What then? Why, they must be more careful, and more diligent, and necessarily crude, steam engines, and failed, but see it now a success. I apprehend it is well this effort of the spirits failed. We, as Spiritualists, are not to be deceived by the promises of our friends in spirit spheres, and to receive their counsel or advice, and use it rationally, but do not trust implicitly—ignoring rationally to old or new divinations, which we think they would have been inclined to do if the promised new revelations had been given by Miss Bunney. No one but the Infinite is infallible.

Bro. Barnes is substantially correct.

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—[Ed. JOURNAL.]

BROWNVILLE, TEX.—W. Neale writes.—I tender you my sincere thanks and heart-felt gratitude for your able and noble defense of true Spiritualism against the pernicious, shameful, monstrous and damnable teachings of the Woodhullites. I can't see why some of the orthodox papers have not assisted you in crushing the monster, for it was as much their business as yours, as free but is no more allied to Spiritualism than it is to any other faith. According to my views of the teachings of Spiritualism, this, our present anti-life, is a most wonderful and wonderfully beneficent arrangement made by the Great Spirit for our eternal welfare. This life appears to me to be the very base and foundation of our future future enjoyment and happiness, and I think that one of its wise purposes is to form those links of love and affection, called fathers, mothers, sisters, brothers, wives, husbands and children, which are the true basis of the monogamous marriage, can these bright links of love, affection and congeniality be created, or that chain formed by the angel of death, as he gathers like link from our hearts and homes, and joins them in life and love in the spirit land. Those that advocate free lust must reject from their polluted hearts all the dearest ties of humanity in this life, all love of home, husband, wife or mother, sister or brother, and all, all the fondest hopes of futurity, and all this for what?

PORT HURON, MICH.—Dr. W. Jordan writes.—The praiseworthy position you have taken in regard to the "social question," and your unflinching proof of the social stench advocates, excites my warmest sympathy in your behalf. Believing that you intend to adhere to your teachings to the pure gospel of Spiritualism, I will predict that the angelic ministry, you can set me down as an admirer and advocate of the JOURNAL, and I hope to be able to enlist many others in its behalf. Continue to cut away the fungus, and prove the foul ulcer that has made such an effort to attach itself to our glorious cause. Long have I prayed that the name of Spiritualism might be wiped out, and become forever extinct. I predict for the JOURNAL a fame that will be as abiding as the truth itself. No other name has it as many true friends in our city. The Woodhullites don't like it, and I am sorry that Port Huron has so many of that brand. They think, or profess to think, that they are the only true Spiritualists. They say they are as pure as a snow flake, and her teachings equally as pure, but we are too low in the scale of our being to understand her true and real meaning. Our society has a good hall here, adorned with works of art from the hands of our worthy Brother Star, but when her doors will be thrown open again to the waiting public, I can't say. Should you be over to Port Huron, I would be glad to desire my services as a lecturer upon spiritual, medical or moral philosophy, in this or adjacent counties. I am, Sir, very respectfully, W. J. Jordan, Port Huron, Mich., box 93.

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NO. 23

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The spiritual illumination of the Jewish high priest, derived from the Urim and Thummim, was scarcely more reliable than

[Continued on 8th page.]



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## GROW'S OPERA HOUSE.

Questions and Answers at the Meeting, Feb. 8—Dr. Samuel Maxwell, Speaker and Medium.

(Reported for the JOURNAL by Miss Isa C. Gilbort.)

Question.—What are your views on capital punishment?

Answer.—Capital punishment is to us but a relic of the natural barbarism, out of which mankind are slowly growing; it is a product of the selfish instincts of man's nature, without the restraining influences of his spiritual nature, and wherever it is exercised by the hand of community, upon any of the individuals thereof, it can have but one effect, and that is to degrade and brutalize the mass of society, much more than any other course that could possibly be pursued with the criminal. It would be better for society at large, that the criminal be free, trusting to the work in his own heart, that would surely take place in consequence of his crime, than it would to punish him by death.

As I have spoken on this subject before, at length, I will be content this morning, by further saying, that to us, in the Spiritual life, it is one of the most lamentable exhibitions that professedly Christian countries have such want of recognition of the divine teachings of the beautiful Jesus. His law was love and forgiveness, even unto seventy times seven, but this law is blood for blood,—it is the law of hate—carried into practice and execution. When Christians learn truly to love and obey the mandates of their leader, then will they unite themselves to wipe out this most damning blot upon the escutcheon of the highest form of civilization now known.

Q.—Did this planet ever produce giants of the human form, from twenty to thirty feet high?

A.—We are taught that there was a time indeed of three thousand years, and we know of races of people inside of ten thousand years, that human persons attained a height of from fifteen to thirty feet, but such a growth was exceedingly rare. They were what you might call "monstrosities," because the normal height of the human race, never has exceeded what it now is. Here, let me say that the size of the human body upon a planet, corresponds very much with the mass of the planet—not entirely, but very much. Why? Because in the planets of larger mass all the forces of life work with greater energy. In consequence of this, in the building up of the activities upon this planet, human beings take on a form of larger size than they do upon planets of smaller dimensions.

Q.—How many of the planets of this system are inhabited?

A.—We are taught that there are, but three at the present time, but that there are some of the secondary worlds of Jupiter and Saturn, that are inhabited.

Q.—Is there any of the inhabitants here who lived to the age spoken of in the Bible?

A.—We believe there were persons in the past who lived to a very great age, but not that they ever lived to be as old, as the accounts given in your testament. I have learned in the interior life, that all those accounts have been subject to so many alterations, and have been drawn so entirely from traditional sources, that I understand them all far differently now; hence, we do not believe that individuals ever have attained on earth, to near a thousand years of age. We do believe, however, that there have been instances,—we know of instances,—where persons have attained from two to five hundred years.

Q.—Does this spiritual power cause the blood to circulate through the arteries and veins?

A.—It most assuredly does, because the blood as well as every other part of the physical system, is completely under the command, both of the automatic and will forces of your being. The automatic, the unconscious powers, that carry forward your physical life, these are all operated by virtue of these spiritual forces. It is this that attracts the blood along the veins, or forces it along, as well as carries on every other movement in the physical economy. It is the power by which all the operations of life are made manifest. Just as steam is the power by which the engine is made to work and give off energy, which you can use for your various purposes, just so it is in the vital economy—this spiritual force is the steam of life; it is that which lays hold of all things and carries them to their appropriate work.

Q.—Will you please explain more fully the cause of this attraction and repulsion which we have for each other?

A.—My friends, it is almost impossible for me to explain, hence I will illustrate in this way. Suppose you place on this platform, two musical instruments, which shall be exactly alike in structure, but you will have them differently attuned, attuned so that the vibrations that shall pass off from them shall not be in harmony. What is the consequence? You will see at once that the movements of the instruments at the same time, will produce inharmonious—not only upon the instruments themselves, but the natural jar will be felt by each and all who come within their sphere. Attune them perfectly to each other, then they will augment each other's harmony, to far greater extent, if together, than if operated alone. It is just so with you. If in rhythmic union, then you feel drawn to them, and there is harmony between you, your unified forces give out greater sense of harmony than either one of you could alone; but if you are not attuned to each other, then you give out inharmonious; you feel the discord within yourselves, and you cause this unpleasant jar to be felt by all who come within this sphere of life. When you come into spirit-life you will find all our social arrangements are based

upon this principle. To those who are with you in their interior nature; whose lives have the same vibratory measure with yours, you will be drawn, and will not be obliged to come into contact with those who are attuned to discord with yourself. This constitutes the harmony of our social relations.

(Continued next week.)

## Kansas Chips.

BY DR. J. K. BAILEY.

Returning home a few days since, quite unwell, yet hopeful, I have something to say, in general way, for I can neither special or individualize, only as to two or three workers in our cause—those as yet of no general notoriety as such.

Passing from Emporia, down the Missouri, Kansas and Texas R. R., calling at a number of interesting cities,—it takes only a few hundred inhabitants to secure that *legal status* in Kansas—as far as Oswego, where my work has already been reported through these columns; thence, over—from the valley of the Neosho, which the aforesaid road traverses—to Columbus, on the line of the Missouri river, Fort Scott and Gulf R. R.; thence northward, along that line to Olathe; thence to Lawrence and Carbondale, where I took the Atchison, Topeka and Santa Fe R. R., 51 miles, home—Emporia, I was enabled to see much of the country, as well as many of its people.

A comparatively new country, considering all things, Kansas has made wonderful, and in many respects, most creditable and permanent progress—schools, houses, of good and useful architecture and capacity, everywhere dot the country, and the cities, very few edifices are frequently found, which, in size, architecture, adaptation to intended uses and cost, will contest for the honors with those of the older States.

These architectural facts speak for the intelligence and industry of the people. But together with the many magnificent courthouses, state buildings, and the many railroads which traverse the state in various directions, have been established at the cost of a fearful bonded indebtedness of cities, counties and school districts,—clear, *debt*, *indebtedness*, painfully onerous if not evil, is the wall, in the eyes of the people now, and for some time hence.

Well, I like Kansas and her people. Twenty-five years hence, it will be a magnificent agricultural and horticultural region. A mild climate—only two severely cold storms, thus far in winter,—and in the summer, a holding cold for a period, each, of two or three days. "New Year's day" was as balmy and pleasant as June—a splendid day. Kansas occasionally has "zephyrs," however, that are not so gentle. By these, the atmosphere is kept pure—clear; that is, when one is on the windward side of the dust. "Dust never gets deep" in Kansas, notwithstanding long intervals between showers, for the dusty reason, that the winds blow the dust all from the roads. What, if some of it does lodge in the houses? Why wouldn't it please such fine, hard roads? The "best" natural roads, the year round, of the world.

"Hard times" in Kansas; an occasional corner in Woodhull stock; hence, not so much work on the part as desired—and deserved too!—permitted to be done by the people. But that fair? But I did some, I hope good work at Columbus, several country school houses of that Cherokee county; a few scenes—good, wasn't they, friends? at Pleasanton, Lafayette, Girard, and at Paola, Miami County, a beautiful village—excuse me, Paola, should say city (though I was in Michigan, once more), which not only boasts, but also has one of the finest school buildings of the country, I met Bro. Theodore F. Price, of Leavenworth, I believe; a new worker in our ranks. He is a young (married) man, a poet, and an apparently "good fellow." The friends at Paola, where he had just delivered two lectures, spoke favorably of his abilities, etc., etc. Give him room, work, and decently sustaining compensation, friends. Let us welcome every worthy new soldier. This, and the "good fellow," are not, notwithstanding a very worthy brother told me he thought there were too many speakers in the field! Not too many speakers, but dollars and willingness to help others find the truths of Spiritualism, are too scarce. I have observed general and earnest attention to the claims of Spiritualism, as now prevails.

I visited the renowned trumpet medium, Mr. Tipple, who is a gentlemanly, intelligent, frugal farmer, living seven miles southwest from Leavenworth. He is the medium of "Morrison's Round House" celebrity. Witnessed—heard a good talk "through the horn." Intelligent bugle-man, claiming to be "Father King of 21,000 years' residence in the spirit spheres." All I can positively testify, is that it seemed to me, what it is reported, and that a sensible, intelligent and philosophical mind projected the utterances through that trumpet, whatever lips, if any, touched the "little end of the horn" used. But the words, ideas, sentiments and philosophy must have come out from the large end of the "horn"—from a knowledge quickened brain, because all was sensible, logical and consistent.

I met in Cherokee county, a fine trance medium, F. V. Lane—now register or recorder of that county. While unconsciously entranced, he explained philosophical facts, as uttered through his lips. So shy of this royal gift, and sensitive to public prejudice, etc., etc., that he will scarcely thank me for this notice of him and his mediumship. He has the means of great usefulness in that field, yet he declines the opportunity to lay up treasure in heaven, where-doth and rust doth not corrupt, nor thieves break through and steal." Frank, he will get on his spiritual harness yet. Do not flinch, but manfully perform the good work appointed thee.

Well, I have said of Kansas. The results as to furor and enthusiasm may be judged from the size of audiences. Here, at Emporia, her audience is estimated at from forty to seventy persons—four ladies! At Lawrence, three (to her) friendly Spiritualists reported to me, from one hundred and fifty to two hundred, only one claimed the high number. A gentleman of Leavenworth, whom I met upon the cars, stated that her audiences—two nights at that place—were about three hundred and fifty. Have not heard as to Topeka and Atchison. This does not look as if all the people were to be immediately converted to her doctrines.

With kind regards, grateful assurances and friendly greetings, to each and all of the many good friends I have met, and who have bestowed favors on me, many thanks for their many trips in the good State of Kansas. I will bring this already too long letter to a close. Hoping to meet many of you again, and to form still other acquaintances, while doing much more useful work in the state—seeing my applications, friends—I bid you all good speed, in well doing.

Emporia, Kansas.

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## HARRIET E. BENNETT

A Poem, and a Chapter of Life Experience.

In No. XII of this volume of the JOURNAL, we gave a brief notice of the passage of our young friend to the land of spirits. The following poem was written by her several years ago:—

## THERE.

In the land of deathless beauty,  
Where no shadow dims the view,  
There are many shining mansions,  
Waiting for the kind and true.

There no chilling words are spoken,  
There no bitter tears are shed,  
There no heart is sad and lonely,  
Mourning for its dear ones fled.

There is stilled the long dull aching,  
All the strife and sorrow past;  
Eager, anxious hopes and longings,  
Full fruition find at last.

There we all shall find the answer  
To the question "What is Truth?"  
There for fading, falling blossoms,  
We shall see the perfect fruit.

Nevermore shall we grow weary,  
Dwelling in a land so fair;  
Nevermore be held in bondage,  
"And there shall be no night there."

After transcribing the above, our young friend came to us and said:

"Doctor, I must confess that I was somewhat disappointed in my new home. I was naturally skeptical and when I heard you speak about this home in such a positive manner, I always felt a kind of mental reservation, with a very strong desire to know more about it, and a stronger one not to be deceived, and so, on that last Sunday that you spent with me, I was sometimes in one world, and sometimes in another, and at times I could not tell whether I was in the body or out of it, and if I could have believed my impressions, I should have spoken to you of some things which would have interested you very much. The transition was not so sudden as that. I was enabled to pass from one condition to the other several times, and in proportion as the earthly scene became more indistinct, those of the inner life were better comprehended. I often envied you the confiding trust that you have in the spirits, and if I could have had more of it, it would have helped me through the mystery of death. I found several dear friends standing around my bed, who were not perceived by those still in the form. I should like to tell mother about these, but I cannot give you their names. The spirit who is helping me now, says your mediumship is not of that kind."

"The weariness of the flesh continued to influence my spirit, and I was glad to accept the invitation of some spirit friends to go away from these scenes and rest. Soon after, my brother arrived at the house I left, and I was enabled to rest as I had so often done in your presence. Finding myself refreshed by this, I was very desirous to return to my late home, and I reached there just as you came in in the morning. I was still somewhat confused, because I could not distinguish clearly between the conditions of earth-life and those of my new home. I was much troubled, however, at this, for I had more than ever a feeling of confidence and trust that all was well, and that I should soon learn more about myself and my surroundings."

"I remained about the house and very near the dear ones—father, mother and brother, with the exception of brief intervals in which I was induced to go to the same quiet resting place that I referred to above, which I would like to describe to you. We left the city and all earthly scenes, and passed away a considerable distance and came to a pleasant and quiet bower in which were many beautiful flowers, some of which I was familiar with, while others were new to me. Here, reclining on a couch of ease with friends who always came with me, I rested and was much refreshed. My desire to be with my friends, and especially to attend the funeral of my body, led me to return. I listened to the words of Brother Newton, and was glad he appreciated my condition so well as he did. The words you uttered were particularly gratifying to me, because they were the first words that I was able to speak through mortal lips. I had admired them and do so still. They are among Whitler's gems—

"There is not a charm of soul or brow,  
Of all we knew and loved of thee,  
But beauty now,  
Baptized in immortality."

"The scene at the cemetery was not attractive. You know what my feelings were. I am somewhat inclined to favor the plan of burning the body, after a certain amount of decomposition has taken place in it. I did not know that you were so much interested in the subject, and I was very deep, and especially not to put a flat stone over the top of it. It was not because I had any thought of the resurrection of the body, and I now realize that it was an intuition, and that there are certain elements of the physical body that the spirit cannot leave, and that can better be obtained under such conditions. You will pardon me for giving you the minutiae. I am so happy to be able to do it, that I want to give you all my experiences. Your mother was at my bed-side, and has been very much with me when I gave her the message you sent, she smiled and added very pleasantly, 'Yes, child, but I heard him tell thee. I shall be very glad to have thee for my daughter till thy dear mother comes to claim her own, when she joins the band in this blessed life.' Soon after the funeral, I visited our friends and relatives in England. Tell father and mother I had no difficulty in finding and recognizing them. There, for the first time, I succeeded in making myself known in dreams to two of my friends there who are mediums. I cannot explain to you how I went to different places, only that I always found guides, and was taken under their care. No one on earth can have a realizing sense of the happiness that came to me from the abandonment of all anxiety and care, accompanied, as it was, by a most blessed trust and confidence in all those around me."

"One of the first and most interesting lessons that I learned here, was in regard to my earthly life. I had often spoken to you of the feelings that my life was almost useless, as I was not accomplishing so little. This was a source of great annoyance to me. You know that most of the years of my life were spent in an invalid's room; during all those years I was almost daily planning something that I hoped to accomplish, and yet I was very generally doomed to disappointment."

"Your mother, who is one of the most earnest and practical women I ever met, said to me soon after I came there: 'My child, I want to speak to thee about thy life, past, present and future. In reading the record of thy life, as it is presented to me here, I can see how often thou has turned away sadly disappointed at thy inability to accomplish those objects which seemed so desirable. I desire thee to realize now that such a life is not useless by any means; that all those desires implanted in thy nature, and warmed by the love of our father, are not lost, they are the germs of future usefulness, of practical labor and enjoyment that are to be realized here. I am glad to inform thee that every pure and hallowed desire and aspiration of thy life, will be fulfilled here. The scenes through which thou hast past, have prepared thee for a realization of grand results here, which shall be speedily presented to thee by those who are appointed to that glad mission.'

"These thoughts thrilled me with a joy that seemed to be a recompense for all that I had suffered, and oh, how earnestly I desired to communicate them to all those who, like myself, are pining under the captivity of disease, and aspiring after the glorious freedom of health and its wonderful accomplishments. 'Thy present life,' she continued, 'will be a beautiful realization of these things. Thou shalt now step forth into the broader and more beautiful fields of life, with a freedom to act out the highest and best aspirations, and thus to live in the enjoyment of the blessed realities which belong to these higher conditions.'

"The novelty of my situation and surroundings, with the power to do what I had never been able to do on earth, has kept me in a continued state of happiness. 'I find myself agreeably occupied all the time, without any anxiety or haste. Much of my time is spent in visiting friends and localities on earth, to whom and which I have been attracted; of these I shall be glad to report at some future time.'

A Liberal monthly, we understand, is to make its appearance in Connecticut about the middle of March next, to be called "The Journal of Progress."

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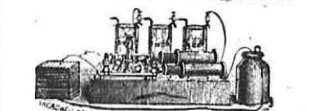
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## The Character of the Christian Revealed Religion.

BY W. E. MURROE, M. D.

The first thing drawn to notice, in an attempt to investigate this religion, is the extraordinary doctrine of the coming of the Son of God upon the earth, to instruct and save from eternal death or destruction, all those who shall believe on him. If this doctrine will not bear the test, it is necessary to apply to all professed revelations, we need not go further in our researches, because it is the sum and substance, or ultimate perfection of all the revelations of the book in which it appears. Before we consider this subject, let us, for a moment, regard the universe as we now know it.

There can be no doubt that the fine discoveries of the chemists, and the light of the fixed stars, demonstrates that they are, in their constitution and general character, very similar to the constitution of the sun, and, indeed, of the earth. It seems, therefore, that throughout the many millions of stars, apparently beyond number or limit, there exist bodies on which beings, very much like men may exist, and as this is extremely probable, because nothing in nature that we can discover is made in vain, we may, for our argument, conclude that it is so. It follows, therefore, that among these myriads of suns and earths, there are great numbers of worlds, which are neglected, or let drop out of his consideration, this globe of ours, when he perceived, as it is declared, that its people were exceedingly perverse and horribly wicked in his sight, but he did nothing of the kind; on the contrary, his benevolent nature, for a moment failed, but he at once devised a remedy for the evil by sending (at the right moment), from the regions of his dwelling, one whom we have been taught to consider, existed to him in a relation such as we on earth judge to be that of a son. It follows that there was nothing opposed to his benevolence in so doing; nor may we consider his omnipotence affected by the act, nor his wisdom impugned. If it were in every way consistent with his benevolence so to act, then it was wise, and if wise, then it was just, and if just, then it was right. We cannot measure the infinite depths of his omniscience, or understand their workings, we may safely rest assured, that there is nothing contrary to the whole scheme of the salvation of man, by means of faith in the suffering, life and death of his Son. It by no means follows that we should have faith in the history of that people among whom he appeared, and who put him to a cruel death; that is to say, we are not called on, because in our faith in a Savior, to accept as absolutely true, all those things which have been handed down by human beings concerning his progenitors. So that if we find matters in the book presented to us, that appear decidedly opposed to the attributes of the Great Father of all things, we are, of course, bound to reject them, and to suppose that they have arisen from the weakness and fallibility of man. "But were not at liberty to reject the great and leading teachings of the Savior himself, who could not possibly fall into error." It is said we are bound in reason, however, to examine thoroughly the professed accounts of his life and his teachings, and then only may we accept as such, those which do not in any way contradict the attributes of the Eternal; for, if any passage really do this, we may rest assured that they have been interpolated during the early days of the church, and that those who were just for truth than for establishing certain doctrines. It would be presumption in me to dictate, or even to point out, such passages as seem to be objectionable. If I fulfill my duty to my fellow men, by pointing out to them the mode by which they should proceed to judge for themselves, and if they follow that mode, they cannot go very far from the truth. It seems to me that men for some centuries past, to arrive at a true and reasonable system of theology, have adopted the idea that the writers of prophecy, for example, have been inspired, in some degree, by heavenly influences, and have concluded that their words must needs be true. But this idea does not seem to rest on solid evidence, for we do not see any such claim made even in the Bible, nor, with one exception, even in the New Testament. The idea of plenary inspiration seems to have been taken up by the church as an early period; yet we do not find it acted on at all, in a large sense, until the time of Constantine. In the year 325, A. D., he presided over a grand council of 2,048 bishops. These men were all of the same opinion, and vociferous, that out for the Emperor's presence, they would have engaged in open battle. They were so prejudiced and so furious in favor of their preconceived opinions, that all justice, common sense and decency were excluded from their proceedings. In the end, Constantine was obliged to discontinue 1,730 of them from deciding which, out of the numerous books laying claim thereto, were really the word of God. There remained 318, who then and there decided that out of fifty gospels then in vogue, only three, namely, Matthew, Mark, Luke, and John were worthy of being preserved. They rejected entirely the books of James, Jude and the Apocalypse. The rejected books among which, it is said, were three well written gospels, and also the gospel of the infancy of Jesus Christ, were committed to the flames, and solemnly declared that the books chosen should be considered as sanctioned by the divine will.

The Bible, therefore, as we find it, nearly the first pronounced to be the word of God, by three hundred and eighteen exasperated priests, and sealed by their Emperor Constantine. And what was this Emperor? The foulest murderer that ever lived! He murdered his own wife, Faustina, in a bath of boiling water; his own nephew, Licinianus, when only twelve years old; his own son, Crispian; his wife's father; his sister's husband; in all seven individuals, including his former friend Soterus.

Thus continued the Bible until the year 688, or for 315 years. In this year, on the 9th of December, the council of "Toledo" was held, which received into the canon the books of James, Jude, and the revelations of St. John. Little was read of these books, however, until the first English translation was made in the fourteenth century, when Luther, in his Latin version, read them only by a very few scholars. There doubtless have been instructed men, who have received ideas from their guardian angels, and probably from other angels also, which ideas have been of value to mankind. In this way have some men foretold the future, though they rarely has this been done correctly. This system is, however, very contracted, for these angels acknowledge, that in general they do not themselves know the future, more especially as to the affairs of this life, and they add that astrology is better formed to learn it than even such angelic knowledge.

Now, this uncertain, wavering, imperfect condition of teaching mankind knowledge of any matter, future or otherwise, demonstrates that all attempts at prophecy are, and always were, in some degree, vague and uncertain. This accounts for the confused character of

all old prophecies, which before we can receive them as indications of truth, must be brought to the test of agreement with the attributes of the eternal. If they do not bear this test, they are naught. They do not come from angels, or from spirits, or from weak; if they oppose his benevolence, they are malefic; if they coincide not with his wisdom, they are foolish; if they run counter to his omniscience, they are ignorant; if they be contrary to his mercy, they oppose his benevolence, and if against his truth or justice, they insult the infinity of his wisdom. But the value of prophecy, *per se*, is really much below the level usually attached thereto.

Let us suppose, for instance, that there never had been any prophet who had been able to foretell the coming of the Messiah on earth, would that invalidate or destroy the evidence that he really did come, as set forth by the evangelists? Who does not perceive that the really valuable evidence of his having been on earth, consists of the combined testimony of many good men as to the conduct of his life, and the character of his death? It is this, which really constitutes the unshaken evidence of his existence; this, with the doctrines he taught, which uphold the believer in the religion he accepts, and this alone is the cornerstone of that faith, without which all religion is a delusion. Surely, this is sufficient for any reasonable man, who can see but very little to confirm the faith, that needs no confirmation in the prophecy, as it is called, of his birth; in which we find a vague and uncertain use of his Hebrew, or of his Greek, or of his Latin, or of his Aramaic, which might truly mean virgin, but which did not necessarily and arbitrarily signify that only. Who, I ask in all fairness and good faith, were the early Christians, whose faith rested on his prophecy? Did St. Paul believe on this account? Did Peter? Did James? Did John? Did the other apostles? It is not well known that the Evangelists did not write, or certainly did not circulate their writings, till about 60, A. D. If these writings had been in existence, is it not certain that St. Paul, in his numerous epistles, would have referred to them? It is fair to believe, therefore, that this idea of the virginity of the mother of the Savior was but little known to the apostles generally, and to the early churches in particular. Yet, it by no means follows that it may not be true. All that I argue for is, that the prophecy which is supposed to point out this very remarkable circumstance, may, as the Jews declare, possibly do nothing of the kind, and yet the fact may exist nevertheless. I am not arguing, but it is understood, against the fact of the Savior being born of a virgin, but against the fact of this phrase being set on hand, which I declare to be very doubtful and a little moment, either one way or the other. As for the doctrine of the immaculate conception of the virgin, it is a mere piece of folly, worthy of the nineteenth century, in which mankind appear to be more ready to adopt absurdity than in any other century. The doctrine, however, may well indicate the speedy downfall of the church in which it originated. Heaven is truly long suffering, but it strikes at length, and when it does strike, it strikes effectually. But if we admit the existence of such a prophecy, and that it is true and undoubted, and that it is proved, what then? That the prophet was well and truly informed, and spoke truly also; yet we must also have the evidence of the fact proved, having really taken place; or it is proved to be no prophecy at all, and if we have the evidence, which has assuredly been in this case, then we believe that the fact, not because of the prophecy, but because of the evidence. And if the latter were imperfect, I do not see how the existence of the prophecy could be taken to remedy that imperfection.

Let us now value the prophecies according to their true worth, but let us cease to give them an exaggerated and inordinate value.

Pulneyville, Wayne Co., N. Y.

## SPIRIT OF THE PRESS.

Views of the Leading Journals on the Current Topics of the Day.

## PUTTING GOD IN THE CONSTITUTION.

[From the New York World.]

In our humble judgment, it would be a great deal better to put him in the hearts and consciences of the people. We have no faith in the power of religion by political or governmental machinery.

There has been sent up by the President of the National Association formed to press the religious amendment, (whose courtesy we hereby acknowledge), a call for a national convention to be held at Pittsburg, Wednesday next, February 4th, "to secure such an amendment to the National Constitution as will authoritatively acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority. Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus insuring its Christian character." This call is very numerous and very respectfully signed, Governors, ex-Governors, Lieutenant-Governors, judges, college presidents, professors, superintendents of education, bishops, and doctors of divinity, being conspicuous in the long list of honorable names. We can not question the sincerity of these men nor the piety which prompts their movement, and we recognize the obligation of the secular press to discuss it (if it discusses at all) in a spirit of respectful deference to honest conviction.

It is set forth in the call that "the national Constitution is destitute of any explicit acknowledgment of God or the Christian religion." The selection of the word "explicit" is a virtual admission that the Constitution does contain an implied recognition of the existence of God and of the claims of Christianity. But we are frank to confess that we hold these to be of as little importance as do the issuers of the call. The Constitution requires oaths; and if there be a God to swear by there must be a God to whom the oath is directed, and God to pray to. But the introduction of oaths in the Constitution was not prompted by religious sentiment, but by political feeling. It was first proposed in the convention to bind all State officers to support the Constitution, and the avowed purpose was to give weight to the new Government as sacred as allegiance to the State Governments, which their officers were sworn to support. Six States voted in its favor, and five against it, the yea and nay being all governed by political motives. The advocates of the measure, which they would be much propriety in requiring the Federal officers to swear to support the State Constitutions as in requiring the State officers to swear support to the new Government. No oaths of any kind had been required in the government of the Confederation, which the new Constitution was to displace. At a later stage of the proceedings a motion was made to require the Federal officers to take the same oath imposed on the State officers, and it was unanimously carried. Whoever will look back to the avowed purpose of the measure, will see that it was never intended to be more than a political device. The implied recognition of Christianity was just as little dictated by any religious consideration. "Done in convention in the year of

our Lord '73, was merely the ordinary form of solemn legal authentication in the expression of a date. The same form is found at the end of the Ordinance of 1787, relating to the Northwestern territory, and is no more a recognition of the Divine authority of Christianity than the "yours truly" before the signature of a letter from a gentleman to a lady is a declaration of love. We do not therefore join with those who thrust these phrases in the face of the pietists as an argument that what they desire is already in the Constitution. Such investigation as we have given to the subject convinces us that the framers of the Constitution intentionally forbore to introduce the name and acknowledge the supremacy of God.

From what motives? Out of an extreme solicitude to guard the new Government against any suspicion that it might ultimately lead to an alliance of Church and State, a suspicion which would have been fatal to the proposed Constitution. So careful and so wary were they at this point, that they feared an unfavorable inference from the requirement of an oath and immediately subjected to that section, by an excess of caution, "but no religious test shall ever be required as a qualification to any office or public trust under the United States." But even so, and to allay the apprehensions of the people, and immediately after the Government went into operation an amendment was adopted, the first in the list of amendments, declaring that "Congress shall make no law respecting an establishment of religion."

A recognition of the Supreme Being in the Constitution would have been suitable enough in itself, and would probably have been introduced had it not been for this jealousy and fear. We find references to God in many of the State Constitutions. The New York Constitution of 1823 begins thus:

We, the people of the State of New York, acknowledging with gratitude the grace and beneficence of God, in permitting us to make choice of our form of government, do establish this Constitution.

And the present Constitution has a similar introduction:

We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution.

If a new Federal Constitution were to be adopted, we have no doubt that the preamble would contain some similar expression, as the kind of fear which excluded it in 1787 no longer exists. But it would be very awkward and unfit to introduce it now as an amendment. It would be like saying, "I have fasted for a week, but I have not been able to digest when it had been omitted on sitting down to table."

The proper place for such a recognition would be of course in the preamble, but it was decided by the Congress that such a preamble could not be inserted in the text of the Constitution. Every amendment is in the form of a separate appended article. The proposed amendment would have to be numbered as article XVI., and stand apart at the tail of the instrument as an independent document. It would be a very odd and unsuitable as to be almost grotesque. The object of amendments to the Constitution is either to confer some new power on the Government or to restrain it by some new prohibition. A formal recognition of God standing alone as a tail-piece and an after-thought, would neither confer a power nor impose a prohibition. It would be an incongruous addition of a religious creed to a political instrument. It is inconsistent with all American ideas of Government for a majority of the people to impose a religious creed upon the minority.

## THE DIAKKA.

BY WASHINGTON A. DANKIN.

Hudson Tuttle's Article Reviewed.

Mr. Editor:—In your Journal of 31st January, there is a review of A. J. Davis' "Diakka," by Hudson Tuttle, which contains some very remarkable assertions. Mr. Tuttle says: "The testimony of a thousand persons that they saw pure water burn, or a solid mass of iron float upon its surface, would be no more and all the same means, necessarily were deceived. We should be cautious in pronouncing anything impossible, but we are advised, when we say that the removal of a vest from beneath the coat, the taking of an iron ring from the arm when the hands are clasped or tied, the placing of a ring on the neck smaller than the head, by fair and honest means, are impossibilities, and are sad evidences of human credulity, rather than the return of departed friends." All I want to say is, Mr. Hudson Tuttle, how or by whom, he was "advised," when he made this very dogmatic announcement, that the testimony of a thousand persons is of no value, if he happens to disbelieve the fact testified to? Has he penetrated the "Arcana of the occult," and is he conversant with its possibilities? Has he, in his profound research, discovered all the forces which nature has at her command, so that he can assert, with dogmatic authority, that men who use clear perceptions as his own, are "necessarily deceived" in the mental phenomena, which he declares impossible. If such is the fact; if Mr. Hudson Tuttle has become infallible upon the subject of physical manifestations, and Mr. Jackson Davis speaks *ex cathedra* regarding the class of spirits who produce a large proportion of the mental phenomena, then have we not reached the plane upon which our Christian friends have so long been standing, and is it not time for individual investigation and expression to cease?

Having in early life thrown off my reverence for the tales transmitted by apostolic benediction or that less reverently assumed, I felt that a new impulse was given to human advancement, when Spiritualism, that glorious gospel of freedom, threw wide open the channels of intercourse with the hitherto

unknown worlds, and invited all the people to come to the tables where their unseen friends would join them in holy communion.

I supposed that the era of priestly authority and dogmatic assertions approached its close, and that the religion of the future would rest upon the evidences which men and women gathered from nature by the exercise of their own senses. Still the holding of the opinion that such must be the result of the movement known as Modern Spiritualism, I wish to place in your columns my protest against this assumption of Mr. Tuttle, and to assure the readers of the JOURNAL that when I testify to the fact of a ring nearly seven inches smaller on its inner circumference than the head of the young man around whose neck was placed, I have not been "necessarily deceived," nor have I given "sad evidence of human credulity." I only state that which has occurred more than thirty times in my presence, and under conditions which rendered imposture or fraud absolutely impossible.

A plain ring made of half inch rod-iron, measuring less than fifteen inches, was placed many times around the neck of a young man, not a professional medium, who was under my close supervision, and as none of the implements or accessories of the juggler were employed, a simple and direct test was made. The ring, there was no difficulty in placing them under strictly test conditions. The ring could be privately marked with a file, or by acids, or in any way desired, so that the medium could not, in the dark, either ascertain or insert any false measurements, sometimes less than two tenths of an inch.

On one occasion, another ring, made by a skeptic from the same rod of iron, was privately marked and surreptitiously substituted for the original ring. The result was a triumph, the substituted ring being placed around the neck, and the skeptic who made it for the purpose of exposing a fraud, acknowledged publicly that what he thought impossible had certainly been accomplished.

Now, is this testimony worthless because Mr. Tuttle has so pronounced it? Am I to disbelieve the evidence of my own senses when using them under most favorable conditions, or am I to throw aside the opinion, deliberately formed, that scientists in the Spirit-world, with the knowledge of forces unknown to mortals, were trying experiments entering into them and available to our senses, and quickening the minds of hundreds to a perception of the fact that an invisible intelligence was working among them?

I ask, am I to throw aside my own conclusions because Mr. Tuttle denies the facts upon which I base mine? Or, because Mr. Jackson Davis assures us that while such things are possible, they are produced only by a class of spirits whom he calls "Diakkas"?

While I hold both gentlemen in high esteem, I must, nevertheless, respect the evidence of my own senses more than the profundity of the one, or the vivid imagination of the other. Baltimore, Md.

## Sex in the Spirit Life.

I read in your JOURNAL a suggestive article by Hudson Tuttle, on the above subject, and agree, yet do not quite agree with him.

His aim is to lift up our ideal of the life beyond the grave, and to make it more attainable than that pertaining to our earthly life. This is well, timely, and greatly needed for some.

In the wonderful illustrations of Dante's Inferno, by Gustave Dore, the genius of the artist has bodied forth, with fearful power, the scenes of the great poet, and we see troops of beings tortured and tormented by base memories and by low and mean desires never to be gratified. They are but a transcript of Whittier's words:

"We shape ourselves the joy or fear,  
Of which the coming time is made,  
And all our future's atmosphere,  
With sunshine or with shade."

But, while all this seems true and rational, yet this evil is transient and the good is permanent. The appetites and desires indispensable to our daily life here, and to the continuation of the race, are manifestly superfluous in that higher life. If there be, as probably these may, anything there analogous to them, it must be of a kind fitted to the needs of a spiritual existence.

In the matter of sex, so much as pertains to the conception and birth of coming generations here, is needless there, and may not exist.

But is this all? Are not the fine and subtle attractions and repulsions of sex here, to a large degree spiritual, and such as do not reach to physical results, yet make life beautiful and sacred in its social aspects? Sex is of the soul first, then is the body born with its personal peculiarities. Man is man, woman is woman, in soul and sentiment, and of course, in person. The sex in the spirit, the delicate reverence, the tender trust, the mutual inspiration and help of man and woman here, is of the spirit, and will chiefly live when these bodies of ours go back to the dust. So, in that higher sense, will there be sex in Summerland, and in the life beyond, and I often feel that the spirit of modest suggestion by which Hudson Tuttle's article was marked. Yet if glimpses through the gates ajar by mediums and clairvoyants be of any value or reality, they give us some proof that the dual glory of manly and womanly life make up the divinity of that higher realm.

G. B. STEBBINS.

Detroit, Mich.

## The Soul of Things.—Vol. II.—By Wm. Denton.

In the brief preface, Mr. Denton speaks of the previous volume as a record of psychometric experiments by Mrs. Denton and himself, saying they "did not expect or even desire that the marvelous revelations should be accepted as truth, without examination," as they were results of exploration in a realm but little understood, and that, even the attention of scientists must be directed to this most important and interesting realm.

The idea of this work is that all the past leaves its subtle impress behind; that "The Soul of Things" is indestructible, as well as the outward scenes. In presentable persons can take any relic of the past in their hands, a brick, for instance, or some ancient mineral or implement, and sit in quiet waiting until gradually the history of the specimen they hold comes to them, and floats in their vision before the mind's eye.

This volume opens with a valuable and most interesting chapter in "The Soul and the Soul-realm," giving his own views and quoting from Buchanan, Gregory, Reichenbach, and others. Following this are records and remarks on certain phenomena with Mrs. Denton, and the woman and sister, Mrs. Cridge, illustrated by plates of scenery, dwellings, animals and men, in the pre-historic, stone-age, the cave-age in old Pompeii, old Egypt, etc., etc., as these memories of old days come up in shadowy form, in accordance to the mind and the suggestion of the psychometrist. It is, indeed, a book of singular interest and value, provocative of thought and investigation. A third volume is just out, and the whole make a magazine of wonderful experiments—a library of marvel-

ous psychometric lore, giving glimpses of "The Soul of Things."

Mr. Denton is well known as an able, eloquent and scientific lecturer on Geology, a fearless and bold radical, a sensible and decided Spiritualist, a man of high personal character. He is fully occupied in New England, making but an occasional visit to the west, but he should be heard in Chicago, and in towns near that city as well.

G. B. STEBBINS.

Detroit, Mich., January 20th, 1874.

[Continued from First Page.]

the Grecian Oracles. The Roman Augurs who prophesied by an observation of celestial phenomena, the flight of birds, and the occurrence of various accidents, were probably not entitled to a very high rank among the instruments of intercourse between the visible and invisible worlds. The Sibylline Oracles—most of which were burnt by an old woman because Tarquin the Proud twice declined to purchase them—may have been of more consequence. On this point I do not propose to speculate. To distinguish the genuine phenomena of a true Spiritualism from the phantoms of mere appearances, psychological hallucinations, and the tricks of the juggler; to classify and explain the genuine facts in their relation to the laws of matter and mind, and to place them in succeeding papers. We need not unveil the secrets of the Cabiri and the Eleanian Mysteries for further proofs of spiritual agency. The facts that have left an indelible record in authentic history, and are now revealed to the common observation of mankind, are sufficient for all the purposes we have in view, in a series of papers that may appropriately follow this Introduction.

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CHICAGO, SATURDAY, FEBRUARY 28, 1874.

## PRAYER AND INTERPERENCE.

The ladies in many parts of Ohio, are testing the efficacy of prayer by directing its potent qualities in a direction calculated to suppress intemperance. That the traffic in intoxicating drinks is one of the greatest evils of the age, no one can deny, and we hail with pleasure any laudable effort on the part of the ladies to suppress it. If prayer proves efficacious in preventing intemperance, it will establish for itself a reputation equal to the many remedies that are presented to the public for the ill the flesh is heir to, and then it can be tried in other directions until we can measure the extent of its potent influence in all cases.

At present, the mouth-pieces of God can not rely fully on the medicinal qualities of prayer to cure neuralgia, cerebro-spinal meningitis, toothache, hysterics, clubfoot, dyspepsia, etc., and if it can be fully determined that saloons can be suppressed through its instrumentality, Tyndall had better look out, or his laurels will vanish under the illustrations of its efficacy.

But, then, before the good effects of prayer can be tested on disease, the character of the same must be clearly diagnosed, for no good results could possibly follow if an invocation should be made to relieve a person of the cerebro-spinal meningitis, when he had simply the colic, and nothing else. To simply pray for the relief of the sick, will not answer. A clear diagnose of the case must be expressed in the prayer, so that the Deity addressed can prescribe the proper remedies.

We are, however, exceedingly glad that the ladies of Ohio have commenced to eradicate the evils of intemperance from that state through the agency of solemn petitions to the Bible God. If they succeed, the victory will be a grand one, and future generations will chant their praise. One man, however, a Mr. Dunn, of Hillsboro, would not succumb to the prayers of eighty-three ladies who occupied a tabernacle in front of his drug store. Their shouts, their songs of joy, their vehement prayers and boisterous denunciations of the wicked, aroused his anger, and he defied all, and had them served with an injunction from Judge Safford. The following is an extract from the injunction:

"This is to command you, the said, above-named defendants, each and all of you, from using for praying, singing, exhorting, or any other purpose, a certain plank and canvas structure or shanty erected on High street, in Hillsboro, O., in front of the drug-store of W. H. H. Dunn; and it is further ordered that you, said defendants, are ordered to remove the said structure or shanty forthwith, and each and every part of the same whether plank or canvas; and you are each and all hereby restrained and enjoined from re-erecting or replacing the said structure, or any similar structure in said locality, or upon said street, to the annoyance of said W. H. H. Dunn; and it is further ordered that you, the said defendants, each and all of you, are hereby enjoined and restrained from singing, praying, exhorting, or making a noise and disturbance in front of said drug-store of said W. H. H. Dunn, or on the sidewalk, or on the steps thereof, or in the vicinity thereof, to the annoyance, or from trespassing in or upon his said premises, or in any manner interrupting his said business; and this you will in no wise omit under the penalty of the law."

It seems to me that there is a clear case of defying God on the part of Mr. Dunn. Eighty-three ladies are engaged in solemn worship. Their prayers are earnest, and their efforts to banish intemperance a success. While thus engaged they were served with an injunction, restraining them from further annoying Mr. Dunn. The connection herewith, Mr. Dunn has commenced suit against the ladies for trespass and defamation of character, laying his damages at \$10,000.

If the world can be relieved of intemperance through the efficacy of prayer, no one who has the best interests of humanity at heart, will object thereto, but will join in the solemn invocation to God, hoping that good results will continue to flow therefrom. But if prayer

has potent qualities, why not direct it towards the cause of the evil, and have God withhold that peculiar property from grain and vegetables, that enables such a subtle poison to be distilled therefrom?

It is, however, rather disparaging to the God whom these ladies address, to know that he, too, has the reputation of having been engaged in the disreputable business of selling intoxicating drinks, being one of this firm, Isaac Vagnewaux & Co. The following statement of the case, can be found in Mental Pathology, by Prof. Ray:

A remarkable case was recently published in the *Armées Médico-Psychologiques* for July 1866, under the title, "Partnership with God," that is worthy of an extended notice, inasmuch as it illustrates very strikingly the principles that should govern our judgment in this class of cases.

In 1861 there died at Neufchatel, a notary, Isaac Vagnewaux, eighty-two years old, married, but childless. He devised his property to his wife, who died four years after; and she devised it to her niece, who, when quite young, had been adopted by them.

Among her uncle's papers this niece found one sealed up, bearing this inscription: "Contrat de Société." On examination it proved to be articles of partnership, dated up some years before his death, when about to leave his legal employments and engage in the wine and liquor trade. Nothing less than a literal copy of this document can give us an adequate idea of its character:

Articles of partnership between the great Sovereign God, the All-Powerful and All-Wise Eternal, on the one part, and me, the undersigned, Isaac Vagnewaux, his very vile, very miserable, and very humble servant and zealous adorer, on the other, have been drawn up as follows:

"ARTICLE 1. This connection has for its object the trade in liquor."

"ARTICLE 2. My very respectable and very magnificent associate will deign to bestow, as his share in the capital, his blessing on our enterprise, in the manner he shall judge most agreeable to his paternal views and the accomplishment of the immutable secrets of his eternal wisdom."

"ART. 3. I, the undersigned, Isaac Vagnewaux, engage, on my part, to turn into the above-named partnership all the capital that may be necessary to do all the business required in the hiring of cellars, in the purchases and sales, keeping the accounts, and in one word, devote my time, my labor, and my moral and physical powers, to the best good of the concern, conscientiously and in good faith."

"ART. 4. The books, kept by single-entry, shall exhibit every transaction, and the several balances, carried to the debit and credit side, shall be increased by interest calculated pro rata, up to the 31st of December of each year, when a settlement of the account shall be made."

"ART. 5. The net profits shall be equally divided between my high and mighty associate and myself."

"ART. 6. A special account shall be opened with him, in which shall be placed to his credit his share of the profits, and to his debit the several sums which shall have been delivered by me, the undersigned, to the various corporations, to the poor, individually and collectively, or, finally, to any other pious work which the spirit of my God shall inspire me to do."

"ART. 7. When my God shall deem it good to take me from this world, the settlement of the affairs of this partnership shall be immediately entrusted to my nephew, M. Frederic Preud'homme Favarger, who is hereby requested by me to undertake this charge; after which the share of the profits coming to my great and well-beloved associate is to be immediately paid to the directress of the praiseworthy Chamber of Charity of Neufchatel, to which I now bequeath it."

"With the liveliest satisfaction in having associated my God in my labors, I commit myself for success to the wise dispensations of Providence."

"Thus done, covenanted and settled at Neufchatel, in my house, under my private signature and the seal of my arms, the seventeenth day of September, in the year of grace one thousand eight hundred and forty-seven (1847)."

Signed, J. VAGNEWAUX, Notary.

"The great events which have occurred in my country, and the changes that have taken place since this partnership was formed, especially in respect to the persons engaged in the administration of affairs, have induced me to change the destination of that portion of the profits coming to my great and magnificent associate, and in consequence thereof, and in conformity to the inspiration of his good spirit, I make the following change in Article 7th:

"The net proceeds coming to my respectable associate, after settlement, if any such there be, of my share, is to be sent, not to the Chamber of Charity of Neufchatel, but, on the contrary, to the pastors then in office in the parish of Neufchatel, to be by them devoted to pious uses at their discretion, some portions to be given to evangelical missions designed to enlighten the knowledge of the only true God throughout the earth."

"I have the confidence to believe that these gentlemen will willingly accept the charge I have assigned to them without consulting them, and that they will enter into my views, for which I am the testify, in advance, my sincere and lively gratitude."

"Thus done, written and signed, in my house at Neufchatel, the twenty-fifth of March, one thousand eight hundred and fifty (1850)."

Signed, J. VAGNEWAUX, Notary.

"MARCH 10th, 1855. Our enterprise having been blessed, the share coming to my great and magnificent associate as it may appear on page 49 of my book (the current note to the said page 60 (of my associate) is to be paid over, three months after my death or that of my wife, to M. M., the pastors, as above named. The executor of my will, my nephew, Frederic Preud'homme, having deceased, it will be the duty of my successors to fulfill the conditions of the existing partnership by paying over this share to M. M., the pastors, if, as I expect, they should be willing to take charge of it, to be invested in the most productive manner, and the capital and income used according to their discretion under the divine inspiration."

"A copy of this document was placed in the hands of one of the pastors by the writer, before his death. After the widow died it was opened, and the pastors made application to the Council of State, according to the municipal law, for authority to receive the money. This was refused, for the reason, as the Council state, that the paper in question is 'the act of a disordered mind.' The niece, when she came in possession of the property, fulfilled the wishes of her uncle by making a gift of the money for the purposes he had indicated. This she did out of the high regard she had for him, and gratitude for care and kindness

towards herself. She repels with a good deal of warmth the idea that he was insane. 'Although he might have been regarded as somewhat original,' she says, 'yet I never entered into the thought of his being so. His reason was clear. I, who was always admitted to his closest intimacy, knew that he possessed all his faculties to the last moment; and I revere his memory as that of a just and upright man.' It is also stated that no trace of mental disorder could be found in any of his writings; that his books were well kept, the entries made, the interest reckoned, and the balances got as accurately as possible, all according to the articles of co-partnership."

Mr. Vagnewaux was exceedingly prosperous during the continuance of this co-partnership, and the profits resulting therefrom were scrupulously appropriated in the manner the terms of the contract prescribed. Admitting that God gives or withholds prosperity in business, is not here a clear case of his approval of the sale of spirituous liquors? His partner, indulged in solemn prayer each day, solicited his blessings and aid, and to all appearance his petitions were granted!

## Florence McCarthy.

Our readers in the north-western States, have heard of the gentleman whose name is at the head of this article, while five hundred thousand readers, more or less, of the RELIGIO-PHILOSOPHICAL JOURNAL, in other parts of the world, know nothing of him.

Well, he is pastor of one of the most popular Baptist Churches of Chicago—a regular spit-fire from the Emerald Isle. He is noteworthy as a revivalist, and it is hinted by the deacons of his church, that he is dangerous when *crinoline, alone*, seeks religious consolation at his hands.

His Reverence discusses the vague insinuations—philosophizes favorably upon the subject of "social-freedom," and, with marvelous assurance, looks his deacons straight in their eyes, and says, in substance, is it any of your business? The deacons are amazed at the impudence of the irascible pastor, and a wild sensation runs through the well-filled pews of devout church members.

The Chicago Tribune, on the day following, took the Reverend McCarthy to task, and accused him of preaching a sermon too obscene to be published in that sanctimonious sheet.

Right here it may not be inappropriate to enlighten our readers in regard to that paper—a paper which is edited by priests and deacons, ex-mayors, etc., and has been most fruitful in its denunciations of Spiritualism, carrying the idea to its readers that all Spiritualists are Woodhulites, etc., etc.

More recently, this sheet of pure and immaculate conception, has fallen into disrepute, and here follows what the church organs of this city are saying about it.

## We quote from the Sunday Times:

## MORE "SHOWING UP."

## A BROADSIDE FROM THE "NORTHWESTERN CHRISTIAN ADVOCATE."

The *Advocate*, alias the *Tribune*, is finally receiving that thorough ventilation which its obscene and tortuous course has long called for. The public begin to understand that its only God is Mammon, and that it will serve any vile purpose to secure the checkbook. It has reduced verily to a fine art, and market price on principles and morals. A maiden's virtue rates about 65 cents. The religious press has finally become thoroughly alarmed at these outrageous proceedings. In the last Sunday Times some extracts were given, and heretofore some more are presented. The *Christian Advocate* leads in the holy crusade. In its last issue it renews the battle under the caption, "The Tribune once more," as follows:

"Our criticisms of the Chicago Tribune have been fair, deserved, and persistent. That paper set out to ignore our allegations touching its publication of indecent personal advertisements, but presently touched by the clamor raised about its ears, it prevaricated and whined out an explanation that the advertisements got into the paper by accident. We knew this to be a lie, and then the falsehood was repeated in the tearful horror of some good people, including our friends of The Interior."

"We have never expected to reform the Tribune, but set out to put the innocent public on its guard—a work which is just about completed. Our persistent criticisms have attracted attention, clean and unclean daily papers copied our paragraphs; The *Advance* recorded our attacks; the whole community and north-west have looked into the matter, and now, though the virtuous Tribune proprietors may not realize it, and though their circulation may not be curtailed through change of constituency, the Tribune has lost caste, and is the recognized organ of communication between the lewd who wish to find each other—first through the columns of the paper, and next by private letters obtainable at the Tribune office. Men like Horace White, Gov. Bros, Mr. Cowles and ex-Mayor Medill, cannot put the profits of dirty work into their pockets and retain the respect of pure citizens."

"We last week called attention to a fresh Tribune sin against public decency, but did not think it necessary to name one of the personal advertisements, which after all was but a specimen of those we have so often denounced. A recent issue of the paper contained a note from a lecherous puppy, addressed to a young, pure girl, who left a street-car to enter one of the public schools. Such an outrage as this is enough to almost justify every clean citizen in spurning all the proprietors we have named. Has it come to such a pass that our young sisters and daughters may not go to school without contact with the human dogs of devilry, and that our morning papers, purveyed by reputedly Christian men, must flaunt the seducer's invitation in the very faces of our pure ones at home? Are civilization, home barriers, the police, public decency, and the consciences of White, Bros, Cowles and Medill, so easily to crawl safely upon our very breakfast-tables?"

"We call the attention of the board of education to this matter, and if they cannot help us, cannot our State's attorney, who has abased so many nuisances, intercede for us before the grand jury? It is exasperating that this venal, conscienceless sheet shall preach columns of public morality on one page, and then pocket the profits of such advertisements contained by other pages. When that paper pleads 'accident' in explanation, it is false, and it knows it."

## A SCORCHER FROM THE "ADVANCE."

The *Advance* also returns to the charge, and opens its batteries in a way that ought to send its burning words through the hide of a rhinoceros.

What effect they will have on asses' hides remains to be seen:

"No default of public trust is worse than that which lends the influence of a great newspaper to immorality. Here, for instance, is the Chicago Tribune. Its editor is Mr. Horace White, and two of its three proprietors are ex-Mayor Medill and ex-Gov. Bros—all gentlemen of the highest social position. But to what ineffably vile uses they put their paper? It has a distinct department for assignment advertisements. Every Sunday morning these gentlemen—so far as they control their own paper—hire out, for the pittance accruing from such advertisements, to do the sneak-errands of seducers and prostitutes. We do not see how the gentlemen we have named justify to their own consciences their part in this detestable business. We doubt whether decent people can justify themselves in giving the Tribune their patronage so long, as it persists in its present course."

But to return to the Rev. McCarthy, who, by the way, is supposed by many to be deeply imbued with the "social freedom" dogma, (and it is strongly suspected that since Woodhull took that sect "clean out of Spiritualism," they are all "longing for the flesh-pots of Egypt," and returning to the churches from whence they came, and like the Prodigal Son of old, are being received into the embraces of the faithful with great joy, and to show where he stands with his deacons, is the object of this article.

Suffice it for the present to say, notwithstanding the opposition of the deacons, the beautiful ladies of the church, clung to the skirts of the red-haired son of Canute, and said he should be sustained, and tolerated in his "new departure," social-freedom doctrine, the deacons swore he should not, and shut the door against him. McCarthy and a host of followers gathered upon the street—thousands in number, and the notorious revivalist discoursed "Jesu and him crucified, and the blood of the Lamb as the only means of salvation," to the conversion and sanctification, as is reported and believed, of two souls at the first out-door meeting.

His work promises a rich harvest in bringing sinners to repentance. Union Park has a beautiful lake close at hand, which will furnish a convenient pool for immersion. These Baptist converts, like ducks, take to water readily, hence it is well to have a supply near at hand.

In bad weather, a kind-hearted billiard and saloon-keeper furnishes the Rev. McCarthy with quarters for himself and such of his admirers as can get inside, for meetings.

But the Chicago Sunday Times, which has for a long time been the organ of the Young Men's Christian Association, feeling a deep sympathy for McCarthy and his wing of the popular Union Park Baptist Church, has come to the rescue with the following advice:

## GERALD MASSEY.

## THE HOPE OF FLORENCE MCCARTHY.

Rev. Florence McCarthy has now an opportunity, should he see fit to take advantage of it, to reinstate himself in his old position as pastor *de facto* of the Union Park Baptist Church. The reader will remember that Mr. McCarthy said it was the devil who raised all the row in the church. In fact, he saw him come up the center aisle. Now, the Sunday Times has this advice to give: Let him cultivate the acquaintance of Gerald Massey. He has a fine opportunity now. Both are stopping at the same hotel, and on last evening sat at the same table. If McCarthy could by some means get this great devil-killer into his church, the thing would be done in a jiffy. See how he slaughtered the devil in the First Methodist Church. He hasn't wagged his tail there since. Or, if Mr. Massey can not be got into the Church, the next best thing for McCarthy to do is to attend Massey's lecture on this evening at Grow's opera-house, on West Madison street, and take note how the operation is performed. Perhaps he could kill the devil himself after that. The thing is worth trying.

## Stop My Paper.

(From the Salt Lake Herald.)

Among the amusing episodes of newspaper life is the appearance of an irate subscriber with the demand "stop my paper." A communication to this effect has just been received from Ohio, by the New York Sun. A squad of Democrats have resolved that that paper is endeavoring to promote a Spanish war, notify its editors that they must withdraw their support. The reply to this consists in a request to "shut down" at once, and go to the—Cuba if they choose. As the Sun numbers more subscribers than any other paper in the country, it is scarcely threatened with immediate ruin in consequence of the Ohio squall. Indeed we have yet to hear of the newspaper that ever was crushed by that "terrible" exclamation, "stop my paper." It is rather invigorating than otherwise, usually.

We endorse the above. The few Moses-Woodhulites who have discontinued this paper, doubtless expect that their withdrawal would break it down. Indeed, scarcely a day passes but some one calls upon us, and reports their boasting to that effect. Now let the truth be known, that such discontinuances, all told, amounting to just ninety-seven—sixty-three of which were owing us bills ranging in amounts from one week up to six years. Those that owed us the most wrote us the meanest letters. And why should they not, inasmuch as they are brimful and running over with passion? The only thought that they seem to have, is the prostitution of Spiritualism to licentiousness. The paper that exposes the horror of such sentiments, must of course be ostracized. Wherever they congregate, be it in family circles or public gatherings, curses and resolves against the JOURNAL is the order of the day. Remember the Diakia State Convention recently held at Jackson, Mich., resolved in favor of promiscuity, and against all marriage laws, as well as against the JOURNAL. Remember also that the Moses-Woodhull-Severance Convention held at Elgin sent greeting to the Jackson convention. Our readers may as well know right here that the Elgin free-love meeting, which was adjourned to meet in Chicago, because the Spiritualists of no other place in Northern Illinois would have them, is fully offered by full-blooded Moses-Woodhulites, with Mrs. Severance as commander-in-chief, to whom all other officers are submissive tools, and it will be nothing less

than another meeting in that interest, to the disgrace of Spiritualism. Although Woodhull will not be present in person, her satellites will be there in force to run the meeting. All Spiritualists who have any self-respect, or respect for others who would rid Spiritualism of the free-love infamy, will stay away from it. The separation of true Spiritualism from "social-freedom" is now complete. The Moses-Woodhulites have, to use the language of Warren Chace, their Treasurer, "taken themselves clean out of Spiritualism." Those who do not wish to be considered devotees, worshipping at the shrine of the "new departure-clear of life" party, will keep clear of these gatherings.

Very few of the Spiritualists, and none but Moses-Woodhulites, will affiliate with them at their meeting. They will give them a good letting alone, as the Spiritualists of Northern Illinois did at the Elgin meeting. We know of no lecturer, who does not openly or secretly affiliate with them, that intends to be at the meeting. Chicago Spiritualists who are opposed to free-loveism will follow the example of the Elgin Spiritualists, and take no part in the meeting.

## Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported, \$26.75.  
Otis Briggs, Nevada, Iowa, \$1.00  
H. Holt, Rutland, O., .75  
W. Drury, N. Boston, Ill., .50  
A. Benton, St. Marys, O., .50  
G. N. Wales, Troy, Mo., .50

## MR. DAY'S REPORT OF AMOUNTS RECEIVED BY HIM:

A Spiritualist, Utica, N. Y., \$1.00  
Mrs. A. H. Robinson, Chicago, Ill., 10.00  
S. S. Jones, " 5.00  
J. R. Francis, " 2.00  
Milton T. Peters, " 2.50  
A. Dismore, " 1.00  
C. J. Johnson, " 1.00  
Peter Hayne, Precedent, Kansas, 1.00  
B. F. Melg, Carbondale, Ill., 1.00  
Chas. Levy, St. Louis, Mo., 1.00  
S. Spiritualist, Newport, R. I., 5.00  
Mrs. M. C. Morrison, Oswego, N. Y., 5.00  
E. P. Chase, Derry, N. H., .50  
Eugene Crowell, Brooklyn, N. Y., 10.00  
L. A. Huff, Garnett, Kan., .50  
H. A. Redfield, St. Louis, Mo., 1.00  
Alfred K. Fleming, St. Louis, Mo., 5.00  
Daniel Wheeling, Geneva, N. Y., 1.00  
Mrs. Elizabeth Young, Champaign, Ill., 2.00  
A Friend, Waterbury, Vt., 1.00  
Henry Miller, Sacramento, Cal., 10.00  
Mrs. T. P. Hornbrook, Wheeling, V., 5.00  
A Friend, Henry, .7.00  
Frank Byron, Detroit, Mich., 1.00

\$77.50

## Married.

Married, in St. Charles, Ill., at the residence of M. M. Baldrige, by Dr. D. P. Kayner, Mr. Walter Sabn to Mrs. M. S. Rhoades, both of Danby, Illinois.

The following is the ceremony as performed on that occasion, after taking their places, the bridegroom elect reading as follows:

"Fully realizing that 'it is not good for man to be alone,' and believing that the social and political grouping of neighborhoods, communities and nations all depend upon the proper domestic grouping and the outgrowth therefrom for their harmony, stability and usefulness, after due consideration and mature deliberation, do, here and now in the presence of these witnesses, enter into the sacred relationship of marriage with Mrs. M. S. Rhoades, whom I have freely chosen to be my lawful wife; hereby agreeing to cherish her as such while life shall last."

The bride elect then read as follows:

"And I, M. S. Rhoades, fully realizing that our noblest work in life is to 'help one another,' it being ordained by nature that we should be mutually dependent each upon the other, do, of my own free will, and voluntary desire, to become a joint partner in this contract, and I hereby take Walter Sabn to be from henceforth my true and lawful husband, and agree to respect him as such."

The Doctor said, "If you still remain firm in this your resolution to abide by the binding terms of the contract you have just entered into, you will signify it by joining your right hands," after which he continued: "By virtue of authority vested in me by act of the Legislature of the State of Illinois, I declare the terms of your contract of binding force, constituting you husband and wife."

## Gilman Nursery.

To the thousands among our Western readers who are looking to find where they can best obtain their supply of nursery stock next Spring, the advertisement of W. H. Mann & Co., to be found in this paper, will be of interest. The Gilman Nurseries, established over a quarter of a century ago, when Chicago was a small village and the West almost a fruitless wilderness, has kept pace with the rapid improvements of the country, and has done much in aiding to make the West beautiful, pleasant and fruitful.

A well-known and highly honored Spiritualist writes to us: "Let the 'Diakia' have free circulation among the people, and our ranks will be improved." We have just received a new supply. Retail price, 25 cents.



## GROW'S OPERA HOUSE.

Questions and Answers at the Meeting, Feb. 8.—Dr. Samuel Maxwell, Speaker and Medium.

[Reported for the JOURNAL by Miss Isa C. Gilbert.]

Q.—How many bands or belts surround this world?

A.—There are three about this planet. The first is in the form of a hollow sphere, enclosing the planet in its embrace. The second is not so broad—is more nearly flat, upon its outer surface. The third one, which is without the moon's orbit, is almost flat upon its outer surface, and still narrower.

Q.—Do spirits ever penetrate through each band to another one above?

A.—We live upon each one before we enter upon the one above. All spirits, when they first escape from this earthly, material form, pass to the first belt, which they can not leave for one higher until they learn all there is to be gained there—then they go on to the second—then to the third, after which their departure is for the grander belt encircling the whole solar system. This spiritual sphere surpasses in grandeur beauty, all that it is possible for us to conceive, or comprehend in our present state.

Q.—Is this knowledge taught you, or have you been there?

A.—It is impossible for us who are upon this first belt, to pass to any above us; therefore, this is what has been taught to me by those who come to us from those higher spiritual states of life. It is thus we can always learn, but we never can go beyond our present spheres of life until we have passed through the proper preparation—not until we have grown to the necessary conditions that make change inevitable.

Q.—Then the spirits in lower spheres can not go into these higher ones?

A.—Those whose home is in the higher spheres, always have power to come to those in lower, but those in lower have not the power to ascend above their own, until that is attained by growth within themselves.

Q.—Two weeks ago, in speaking of the Unitary home, there were some who misapprehended, I think, the meaning in regard to the family relations. Are those who unite in this home to live entirely in common?

A.—Oh! no, my friend, the family relation is the one that will give you the highest possible form of life—never under any circumstances whatever, is that to be broken up. Every family is to have its own apartments, and is to preserve the home feeling, even more sacredly than it can be in the present arrangement of things. You might have a larger sphere of home influences by gathering together in a single building, letting each family retain all its home-life perfect and intact, in the highest form as it is in spirit-life. Every family here has its own home, but as I said before, our families do not always consist of blood-relations. The family consists of those who are most nearly allied in their spiritual nature, most perfectly attuned to each other's life. Our families usually consist of six persons, three males and three females. Each pair are married, that is, they have a specific one, with whom they have a special love. The three two make the perfect home, but each two has their own special apartment, their own particular home-life. There are other wants, beside the pure conjugal ones. These homes are generally formed by sixes, because we find this the most harmonious arrangement that we have ever yet achieved. One other word in this regard, and that is, that there are persons who are so constituted by birth, and by the initial forces that we gather in life, that it is almost impossible for them to fraternize, with other men's souls. They desire a conjugal companion and have one, but they do not desire the larger life of the family, therefore they live alone in the conjugal state. The true life is always found where one man and one woman are blended in the most perfect harmony, but they unite with others, and make homes for larger purposes, for wider ranges of activity. Thus sometimes thousands unite in a single grand group, all for the sake of deeper, wider expression of our lives, especially the new moral and spiritual attributes which bloom into existence with us all, when we have laid aside the physical form; attributes of which you have no consciousness as yet.

Q.—Is the sun inhabited?

A.—It is not.

Q.—Will it ever be?

A.—My friend, we believe the sun will gradually pass through all the processes this planet has passed through, but in doing so, it will after a time cease to give light. The cooling process, the concentrating process, will shut off this light-producing power. When this is done, there being no adjacent sun which can give light sufficient to energize vegetable and animal life upon its surface, we believe it is impossible without this light from some contiguous sun to give the requisite conditions to enable the sun to become inhabited.

My friends, a few words more and I have done; it is this, that we are working with united activity, in the Spirit-world, all over, not only this continent, but all countries of this globe, in order to introduce into the eternal life, more of the forms of society that exist in the interior life. Our labor is to realize that beautiful portion of the old prayer, which says, "Thy will be done, on earth as it is in heaven," and for the purpose of realizing this more fully upon the surface of this planet, we are giving all the forces that we can command in the spiritual world, to unfold humanity while here in the earthly form, into a consciousness of his higher and more beautiful attributes, the consciousness of his angelhood that lies engendered within his soul; for only as this consciousness is awakened, only as this consciousness carries itself into all the

activities of life, will mankind be enabled to live a higher and more beautiful life in this earth-world. For this purpose, then, let us all unite in the internal and external, to push on this glorious work of lifting humanity out of its passions, and appetites; to cultivate within each one all of his spiritual attributes and intellectual capacities, so that in the grand good time coming, that millennial era, when every man shall realize, and act upon the beautiful golden rule. When that time comes we shall have the joyous consciousness of knowing we have contributed our mite toward hastening on such a glorious consummation in the experience of humanity.

(Continued next week.)

## SOMETHING FOR NOTHING.

Swindlers Coming to Grief and their Victims Entitled to No Sympathy.

During the past few months, we have repeatedly warned the public against the swindling concern of Geo. B. Hodge & Co., alias the Union Furnishing Company of this city. All the daily papers have done the same, and the able editor of the *Western Rural* has been especially zealous in enlightening his readers in respect to this outrageous swindle. In the face of these daily warnings, this concern has driven a very profitable business up to last week, drawing the hard earned dollars from the gullible all over the country, and have now "burst." Another, even more transparent swindle has just been exposed, one which is so extremely "thin" that no one not blinded by avarice would for a moment be deceived by it. A certain Morris Mason, under the name of Maynard & Co., started a gift concern swindle, with headquarters at the little town of Magnolia, Iowa, and scattered printed matter all over the West. After getting in what money he could, he notified each person who had bought a ticket, or to whom he had given one for their influence! (and this last class was the most numerous and easiest to take the bait) that their ticket had drawn a \$200 miscellaneous prize, consisting of furniture, etc., which he would ship them on receipts of \$10.00. The extreme gaudiness of this plan needed something to make it work, and Mason knowing that the whole Northwest looked to Chicago as the place above all others for square dealing, he opened out here as N. H. Bancroft & Co., hoping to palm himself off as a Chicago business man, and thus, in poor Mason, he is the victim of misplaced confidence. Chicagoans could not be gulled by him, and his over confidence in his ability to do it, has brought him to a felon's cell, where he is likely to stay for some time in default of \$5,000 bail. The foregoing will be sufficient answer to a number of correspondents who have written us on the subject. When will people learn that nothing can be had in this world nor any other, at much less than its intrinsic value. Somebody has got to pay for it, and those who are always patronizing such fellows as Geo. B. Hodge & Co., alias Union Furnishing Co., and Morris Mason, alias Maynard & Co., alias N. H. Bancroft & Co., are entitled to very little sympathy.

## LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attention.

All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of March next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to enforce payment at the regular delinquent price of \$3.50 a year. Those who promptly pay before that time will be let off on payment of arrearages at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any special misfortune which deprives them of the means to make such payment before the first of March, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the JOURNAL think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and those who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of March. If we find that we have been laboring under a mistake we'll report.

## Errands Attended to in Chicago.

The undersigned is a disabled soldier, who desires to earn an honest living for himself and wife. Any one desiring any purchases made or errands done, will find him prompt in doing the very best he can for his patron. Any money remitted will be honestly invested, and directions will be strictly followed. His charges will be ten cents only.

Address M. G. Ashby, 216 West Randolph street.

We know Mr. Ashby, and can recommend him as an honest man. —[Ed. JOURNAL.]

## Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## MEMORIAL SERVICES.

Mrs. Carrie W. Williams and her Son at Lincoln Hall, Philadelphia.

Passed on to spirit-life, on Friday the 30th of January, George W., only child of Mrs. Carrie W. Williams, the late Charles Williams, of New York, and on Saturday, the 31st of Jan., our sister Mrs. Williams laid off the mortal coil and went to join her darling boy. They had always been closely united in life, and they were not separated in death. Though a resident of this city, Mrs. W. had been in business in New York, and funeral services were held at the Lyceum at Robinson Hall, on Sunday, the 1st of February. The remains were brought to Philadelphia, and on Monday, February 2d, a large audience assembled in Lincoln Hall, around the open coffins of mother and son.

John M. Spear read the following poem as expressive of the feelings of the mother when her darling had passed.

WAIT! MY LITTLE ONE, WAIT!

Wait! my little one, wait!  
When you get to the beautiful land,  
Tarry a little, and don't delay,  
Till you join the heavenly band.  
Stand close to the shining gates of pearl,  
Look out on the narrow way,  
For I want the first glance of heaven-born sight  
On my little one to stray.

Wait! my little one, wait!  
When you reach the courts above,  
Look down with the light of thy beautiful eyes  
On those that you used to love.

Whisper sweet dreams in our earthly ears,  
Till we join the heavenly band.  
When we lie down to sleep,  
Paint bright pictures before our eyes,  
When we awaken to weep.

Wait! my little one, wait!  
When you reach the celestial strand;  
For the rest of us will be toiling up,  
To the heights of the Summer-land.

For the hours that fall like molten lead,  
On the hearts this side of the sea,  
Will pass like the light of a beautiful dream,  
My little one, or thee.

The audience joined in singing the "Evergreen Shore."

Mr. E. V. Wilson said:

"Our Sister and her child—we her Brothers and Sisters have come together in sympathy, this bright, beautiful, holy, spiritual element binding us in the great family of humanity, as one. We are here to discharge the last rites to these beautiful children, beyond the gates, dwell in them, for they are now as heretofore our helpers, our counselors, and as our Sister has from time to time imparted to us blessed truths from the spirit-land, gathering in that divine nature, she comes to us to testify that the little darling waited at the beyond the door for mother to come, and mother came soon, surely and truly bound by her love to the child, the last tie that bound her to earth. Now together they are ascending the golden stairs, taking their first look at the sublime truths and realities of life beyond the stroke called death. How beautiful! There can be no sadness in their souls, for all bound by the ties of consanguinity, have gone before them—parents, brothers and sisters, all meet now in a glad reunion, there—in the beautiful Summer-land. The children, those whose sweet fragrance brings to their souls that refreshing joy, that divine love, that brings forth the holy of holies, that recalls the blessed memories, not only of the happy and prosperous days, but of the trials, that developed purer and diviner conditions here. Friends, who have gone before, have waited, and they are not separated now, but hand in hand they will walk together up the golden stairs until they reach that blessed life in the Summer-land, where they shall rest in joy and peace. The child laughing brightly with the memory of young love, plucking the flowers and laying them in the hand of the dear mother that asked him to wait at the shining portal for her, and then the mother blending them in affection's beautiful expression, as a wreath of love and crowns her darling with joy. They have traveled earth's life together, so shall they begin heaven's life together. Spiritualists, oh, that we could realize the mission of death! Do we come here in sadness and sorrow to mourn over these caskets, no longer containing the jewels? No! The soul that can realize the depth, breadth and grandeur of our Spiritual Philosophy, that knows no grave or night of error and sadness, but the day of truth and gladness, can realize that in the discharge of these duties, it is pleasant to gather around these caskets and contemplate them in their sacred truths, for there is a sacredness in the truth that these caskets have thrown open their portals and set free the gems that are now in the hands of the Infinite, and are more beautiful than when clothed upon with these material forms.

Do we realize as Spiritualists the necessity of beginning here, this afternoon, to determine the course of life that shall take us to this Sister and this little Brother, more beautiful in their spirit-life than the flowers that have been strewn so kindly by affection's hand upon these outer caskets? Those faces so sweet in the embrace of death are much more beautiful up there, illuminated with the Father's love, who greets them with a smile and says, "Well done, faithful souls, come up a little higher; draw nearer to me, and let me crown your lives with the Father's most beautiful and divine affection twined around their brows; then hand in hand, kneeling before the Father as you and I will one day kneel, hearing the glad welcome, 'Thou hast done well, draw nearer to me.' It is well with us! Let us look inward, let us turn our souls toward the central thought of our own nature. Are we ready to take the step that our Sister has taken?"

Around us here are fathers and mothers, brothers and sisters, and children that we loved as our own lives. They are gathered in the home toward which we are all hastening, waiting there, many of them, to greet us on that shore.

Brothers and sisters, what is death? It is not a king of terrors to him who has done right, and has walked in the light of Spirituality. It is not a shadow to be dreaded, for we see beyond it the beacon light pointing the way to the haven of rest and peace.

Mr. W. then described the beautiful reunion of this family, and concluded by saying, "Let us remember that death properly understood is a friend and not an enemy, and if we have lived true lives, we shall carry with us the jewels we have gathered up here, and wear

them in the crown immortal that will be given us there."  
The remains of our Sister and her child were interred in Laurel Hill, and as we caught glimpses of her on the beautiful shore she was saying:

"One healing draught  
Of the bright eternal morning, my weary spirit  
quaff'd,  
Has made all the joys and sorrows of the short-  
life journey seem,  
But as lights and shadows on the pathway of  
dream."

And in parting we would say in the language  
of another poet:

"Fold her! Oh, Father in thine arms,  
And let her henceforth be,  
A messenger of peace,  
Between our human hearts and thee."

## Little Bouquet.

We have received several letters of inquiry from *six months* subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

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## City Entertainments.

For the Week ending Feb. 21.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of the Standard Combination Company. "The Secret Marriage" and "Americans in Paris."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. Engagement of Lucille Western. "East Lynne."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Oliver Doud Byron. "Across the Continent."

MYERS' OPERA HOUSE—Monroe street, between Dearborn and State. Arlington. Cotton & Kimble's Minstrels and Comicalities. Burlesque of "Mazepa."

GLORIE THEATRE—Desplaines street, between Madison and Washington. Engagement of Bidwell & McDonough's Troupe. "The Black Crook."

## Married.

In Nicholasville, Mich., on the evening of Feb. 24, by the Rev. C. W. Thorp (Spiritualist), Mrs. MYRON CADWELL, to Miss ALICE N. SCOTT, all of Decatur, Van Buren Co., Mich.

## Passed to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twelve lines, not exceeding twenty lines published gratuitously.]

Passed to the spirit-life, from Upper Little, N. Y., Jan. 22d, 1874, Mrs. FANNY ROUSE, aged 50 years and 6 months.

Although a member of the Baptist Church, she accepted the new philosophy in its commencement; was a constant reader of the JOURNAL and BANNER. She had the fullest proof of the continuance of a life beyond this, through communications from her departed friends. She leaves a husband and two sons who lament the departure of a faithful wife, and an affectionate and loving mother.

L. D. R.

Passed to the higher-life, from Owasso, Jan. 18th, MARILLA, wife of Harry Gorman, aged 56 years, 7 months and 2 days.

She was a firm and practical believer in Spirituality. We feel that our loss is her gain. Four lovely boys were watching and waiting to greet their loving mother, and drew her entrance into the Spirit-world with flowers. She has returned to her bereaved partner with words of cheer and encouragement, and he feels he is not alone.

E. M. B.

Passed to the spirit-life, from near Walton, Michigan, Feb. 11th, 1874, ROBERT LEAVELL, at the age of 76 years, 1 month and 27 days.

He was a firm believer in the Harmonical Philosophy.

R. H. L.

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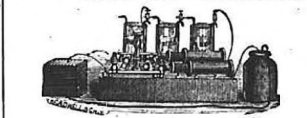
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I do solemnly affirm the above to be true.

EDWARD FINE.

## Catarrh Cured.

This does certify, that I, John W. Shaw, of National Soldier's Home, having been diseased with Catarrh in its worst form for sixteen years, and having expended a good deal of money in different Doctors without any relief until I commenced using Hull & Chamberlain's Magnetic Powders, after using them one month I was entirely cured of that outhouse disease.

JOHN W. SHAW.

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TUSCALOOSA, ALA., July 18th, 1873.

SEPTEMBER 22nd—Mr. Sells writes: "My old friend, Mr. Hollingworth, is nearly if not quite well. Thanks to your Powders. He walks four or five miles a day without a cane, has no swelling of the head, and is all alone and he feels he will undoubtedly be spared many years. Your Powders cured one case of Chills and Fever in my own family."

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## New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magazine Co., 437 Fourth Avenue, by Dr. Babbitt.

## Dr. Fahnestock's Extremism.

Is it my extremism that I dwell so much on extremists? Well, it seems necessary that reformers, inventors and very zealous men, should swing off more or less into extremes, and then that somebody should help to swing them back again. All of us who are deeply in earnest, are liable to become a little fanatical, or monomaniacal. Luther swung off on to the idea of justification by faith, so strongly, that he banished the book of James from the Bible, because that apostle insisted so much upon works. Priezenitz did a grand work for mankind in developing the water cure, but he at times seemed to consider water the beginning and end of nature, forgetting the other grand elements that were all around him. Others will cure everything by electricity only, others with sunlight, and the therapists wallow in the dirt, which they consider as having the chief curative qualities. So Dr. Fahnestock, having discovered an improved method by which a person may psychologize himself and bring about valuable results, for which he deserves much credit, denounces "the miserable belief in a magnetic fluid," speaks of "the imaginary magnetic fluid," "psychic influence," and "magnetic cludes that mesmerism is a delusion, while Stautovence or Artificial Somnambulism is all in all. For sometime, I have been noticing his articles reiterating these same notions, which if true, would prove that the hundreds of magnetic physicians who suppose they are working such cures by means of a subtle essence called magnetism, or odic force, or soul aura, are all deluded, and that they are humbugging the public. The ideas seemed so completely absurd and unproved that I concluded they would defeat themselves and needed no answer, but such is the ignorance of the general public on this subject, that they can be made to believe many absurdities by having them reiterated year after year.

From his book and from his late article in the RELIGIO-PHILOSOPHICAL JOURNAL, I gather the following as his ideas:

1. Some persons can go into this special mesmeric or stautovence state themselves, therefore, he concludes that no other person can make them go into it. This is on a par with reasoning in this manner: "I can strike myself; proof positive that nobody else can strike me." 2. A person's belief brings about these conditions of mind and body, therefore no agency of magnetism or of any outside power has anything to do with it. He calls "the effects ascribed to it, absolutely the result of a belief" and concludes that magnetism has therefore nothing to do with it; that there is no such thing as positive and negative forces, etc. In other words, the mind through its belief or will can accomplish some great results. Proof, he thinks, that it uses no instrumentalities to accomplish these results. "Cause as tree to fall down. Proof that I used no axe to do it with. The telegrapher touches an instrument on this continent and it causes an instrument in Europe to vibrate. That proves at once that there is no such thing as electricity which is sent as a messenger. A gentleman of my acquaintance was told that the cause of the death of a beloved daughter. He fell to the floor, and in an hour his hair became as white as snow. The mind agitated by this terrible belief produced this effect on the body. Proof conclusive that it did not use any nervousness and blood to do it with. This logic? The writer of this column is not making which controls matter, shows that it must have had some instrument to do it with, proving plainly just the opposite of Dr. Fahnestock's logic. Everything in the universe must have its instrument or medium through which it can exert its influence on something else. For belief or imagination to accomplish a result without some agency through which to do it, is too much like the old orthodox theory, that God made the world out of nothing, merely willing the universe into existence. The same vitalist logic. How does it do it? By sending out trillions of vibrations into the ethers of space which come dashing up against the earth at the rate of 300,000 miles a second and starting the vegetable world into life. Movement everlasting and ubiquitous is the order of nature. Air, water, electricity are forever moving off into undulations, and power is at an end when movement stops. Fluids are swift and powerful in proportion as they are subtle, and mind itself, the very essence of power—must wield inconceivably fine elements, and the psychical down to the nervous force. Without these forces absolute and universal death must rule. When used in connection with the human system, we call them vital magnetism and vital electricity, or positive and negative elements. When Dr. Fahnestock tells us there are no such forces, he robs us of all philosophy of things and leaves us in chaos, in case we follow in his lead. Not only must there be forces, but opposite ones, or in other words positive and negative, before a particle of action can take place. In my "Health Guide," I have given an account of Stautovence, and on this theory have been able to explain the philosophy of it, a thing which Dr. Fahnestock has never done on his theory, and I will venture to say can never do.

But there are weightier points to be presented on this subject, which I will reserve until next week, for it is high time that the people were looking into these wonderful invisible forces, if such there are, to ascertain whether it is all imagination working in open vacuity which can accomplish so much.

HEALTH GUIDE.  
Dr. E. D. Babbitt, 437, Fourth Avenue, New York, wishes the friends to remember that his new "HEALTH GUIDE," which is nearly ready, is put at \$1, post paid, not 50 cents, and has aimed to make it worth far more than that. Some engravings have hindered a little.

Development in Mediumship by the Wearing of Magnetized Papers.

Mrs. F. C. Richards, of Minnesota City, Minn., says, "I am under the treatment of Mrs. A. H. Robinson, medium, of Chicago, and am rapidly regaining my health, and becoming developed as a medium. I can talk with the spirits often when alone. I am often startled at the answers to my mental questions."

D. S. KIMBALL, writing from Sackets Harbor, N. Y., says: "For 14 half years past my wife has been full one half the time lecturing through the central part of the State and giving, I believe, more astounding tests than any other lecturer, many of which were prophetic, and have been verified more than are found in the Scriptures."

## New Books Received for Review.

"Genesis Disclosed," by Thomas A. Davis. New York, Geo. W. Carleton & Co., London, S. Low, Son & Co.

"Bessie Wilmore, or Money and What Came of It." A novel by Margaret Westcott. New York, Carleton & Co.; London S. Low, Son & Co. For sale at W. B. Keen, Cook & Co. Chicago.

## The Little Bouquet Orphan's Fund.

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Who will next be inspired to a similar deed of noble charity. We shall report.

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W. Drury, New Boston, Ill. .... 25

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K. GRAVES has been lecturing very successfully in northern Ohio. Where he has lectured, the friends of the cause express themselves well pleased. Large audiences and eager listeners, attest the earnest desire of the people to become better acquainted with the grand truths of Spiritualism. At Cuyahoga, and one or two other places, notwithstanding the Methodists ran a strong opposition line in the character of an exciting revival, yet the house was crowded every night to hear the spiritual lectures.

"History of the Man called Christ," by Thomas Jones, is a curious book and although we regard many of the statements therein as erroneous, still, we believe every reader will get much more than the cost from its 113 pages. A new supply received and standing orders all filled. Price 25 cents.

THE beautiful steel engravings entitled "The Orphan's Rescue" and "The Dawning Light," advertised by R. H. Curran & Co., of 28 School St., Boston, Mass., should adorn the houses of all Spiritualists.

BRITAIN'S QUARTERLY JOURNAL, vol. 2, No. 1, from which we last week published the very interesting article on the first page, is for sale at the office of this paper. It contains a superb self-portrait of Prof. Brittan, and is in all respects a fine number. We can still supply vol. 1; price \$3.00.

JOHN MITCHELL, of Newark, O., writes to us certifying to the genuineness of the mediumship of Mr. Sherman and Son. The spirits played on instruments, shook hands with those present, and performed many other remarkable feats.

MRS. WATERS & Co., the enterprising publishers of our *Pivotal Friend* have our thanks for a copy of a chromo entitled "Sunbeam," which they offer as a premium to their subscribers.

THE seances of Bastian and Taylor here, continue to attract great attention. The manifestations are very fine. Spirits materialize and are recognized by their friends.

A. LORD, of 143 East 37th street, New York City will answer calls to lecture on subjects pertaining to the Harmonical Philosophy.

A. J. HOWARD, of Odin, Ill., would like to have a good test medium-visit that town.

A Case of Distressing Female Complaint Cured by Spirit Power.

MRS. ROBINSON, DEAR SISTER:—Just ten days since I received your letter and prescription. I am most happy to say that I am ever so much better, so much so that I must call myself well. I enclose \$3.00 and another lock of hair, and you must deal with me as you think best. I like to wear the magnetized papers; they rest my head so nicely. Hope to hear from you soon.

Yours for progress,  
Miss M. E. DICKERSON.  
Dalton, Mass., Feb. 10th, 1874.

## ANOTHER CASE.

MRS. A. H. ROBINSON, DEAR SISTER:—According to orders, I write to let you know how I am getting along with the prescription you sent me. To-day is the ninth since I commenced wearing the magnetized papers. They seemed to help me from the first. When I put them on I could not speak, I save any one. The next day I could talk and have been getting better all the time. The spirits impart strength to keep me up without much medicine. I am using the medicine according to directions. The papers ought to be renewed. I send another lock of my hair. If you see anything more that is necessary please let me know.

Wm. NOVEMBER.  
Kirkville, Mo., Jan. 19th, 1874.

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## J. L. Potter's Report.

BRO. JONES:—How swiftly the months go by. January has departed, silently, swiftly fading away. The months are paragraphs that compose the chapters that fill up the book of life. Many, I fear, will shrink from a perusal of the pages thus compiled; still each sentence has been, or will be, placed there through our own efforts, as we strive on earth to benefit ourselves by aiding or inspiring others. To watch the ebb and flow of human sympathy, is a study that ever instructs; to-day clear up with excitement, to-morrow down by the cold sluggish stream of disappointment, mourning over their loss, complaining at fate and cursing the world. Thousands turn their attention to Spiritualism under such peculiar circumstances, finding at last sweet comfort and rest in its progressive truths. Spiritualists ought to be the happiest people on earth, and will be when we get rid of our early education, of trying to be leaders of others. "We must be greatest" has spoiled many a good common laborer. Royalty in Spiritualism is unknown, but industry is its cardinal faith, added to demonstrated immortality. During January I visit Montevideo, Granite Falls, Dassel, Kingston, Long Lake, Minneapolis and Stillwater, delivering sixteen lectures, adding nineteen new members to the association. Have received \$50.00 in collections and yearly dues. Expenses \$9.35.

The monetary interest continues to increase. Many are asking the way to reach conviction in our philosophy. The people like the outspoken course you have taken. The milk and water policy of some does not develop confidence among the masses. Am going to break bread in St. Paul this month. The fathers of the State are there making laws, but some are well posted in the higher laws and dare own it publicly. The cause is prospering. Your association is gaining strength daily. Angels are our helpers, so be of good cheer. Address Northfield, Rice Co., Minn.

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Any one within four hundred miles of Chicago, near a railroad station where it can be shipped by express, having such an animal to sell, will please write, giving weight, probable number of pounds of oil it will produce, and price. A prompt reply will be made. Write in English or German, as convenient.

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## New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magazine Co., 437 Fourth Avenue, by Dr. Babbitt.

## Dr. Fahnestock's Extremism.

Is it my extremism that I dwell so much on extremists? Well, it seems necessary that reformers, inventors and very zealous men, should swing off more or less into extremes, and then that somebody should help to swing them back again. All of us who are deeply in earnest, are liable to become a little fanatical, or monomaniacal. Luther swung off on to the idea of justification by faith, so strongly, that he banished the book of James from the Bible, because that apostle insisted so much upon works. Priezenitz did a grand work for mankind in developing the water cure, but he at times seemed to consider water the beginning and end of nature, forgetting the other grand elements that were all around him. Others will cure everything by electricity only, others with sunlight, and the therapists wallow in the dirt, which they consider as having the chief curative qualities. So Dr. Fahnestock, having discovered an improved method by which a person may psychologize himself and bring about valuable results, for which he deserves much credit, denounces "the miserable belief in a magnetic fluid," speaks of "the imaginary magnetic fluid," "psychic influence," and "magnetic cludes that mesmerism is a delusion, while Stautovence or Artificial Somnambulism is all in all. For sometime, I have been noticing his articles reiterating these same notions, which if true, would prove that the hundreds of magnetic physicians who suppose they are working such cures by means of a subtle essence called magnetism, or odic force, or soul aura, are all deluded, and that they are humbugging the public. The ideas seemed so completely absurd and unproved that I concluded they would defeat themselves and needed no answer, but such is the ignorance of the general public on this subject, that they can be made to believe many absurdities by having them reiterated year after year.

From his book and from his late article in the RELIGIO-PHILOSOPHICAL JOURNAL, I gather the following as his ideas:

1. Some persons can go into this special mesmeric or stautovence state themselves, therefore, he concludes that no other person can make them go into it. This is on a par with reasoning in this manner: "I can strike myself; I can feel pain; therefore, no one else can strike me; therefore, no one else can feel pain."

2. A person's belief brings about these conditions of mind and body, therefore no agency of magnetism or of any outside power has anything to do with it. He calls "the effects ascribed to it, absolutely the result of a belief" and concludes that magnetism has therefore nothing to do with it; that there is no such thing as positive and negative forces, etc. In other words, the mind through its belief or will can accomplish some great results. Proof, he thinks, that it uses no instrumentalities to accomplish these results. "Cause as tree to fall down. Proof that I used no axe to do it with. The telegrapher touches an instrument on this continent and it causes an instrument in Europe to vibrate. That proves at once that there is no such thing as electricity which is sent as a messenger. A gentleman of my acquaintance was told that the cause of the death of a beloved daughter. He fell to the floor, and in an hour his hair became as white as snow. The mind agitated by this terrible belief produced this effect on the body. Proof conclusive that it did not use any nervousness and blood to do it with. This logic? The writer of this column is not making which controls matter, shows that it must have had some instrument to do it with, proving plainly just the opposite of Dr. Fahnestock's logic. Everything in the universe must have its instrument or medium through which it can exert its influence on something else. For belief or imagination to accomplish a result without some agency through which to do it, is too much like the old orthodox theory, that God made the world out of nothing, merely willing the universe into existence. The same vitalist logic. How does it do it? By sending out trillions of vibrations into the ethers of space which come dashing up against the earth at the rate of 300,000 miles a second and starting the vegetable world into life. Movement everlasting and ubiquitous is the order of nature. Air, water, electricity are forever moving off into undulations, and power is at an end when movement stops. Fluids are swift and powerful in proportion as they are subtle, and mind itself, the very essence of power—must wield inconceivable forces of nature, and psychocentric down to the nervous forces. Without these forces absolute and universal death must rule. When used in connection with the human system, we call them vital magnetism and vital electricity, or positive and negative elements. When Dr. Fahnestock tells us there are no such forces, he robs us of all philosophy of things and leaves us in chaos, in case we follow in his lead. Not only must there be forces, but opposite ones, or in other words positive and negative, before a particle of action can take place. In my "Health Guide," I have given an account of Stautovence, and on this theory have been able to explain the philosophy of it, a thing which Dr. Fahnestock has never done on his theory, and I will venture to say can never do.

But there are weightier points to be presented on this subject, which I will reserve until next week, for it is high time that the people were looking into these wonderful invisible forces, if such there are, to ascertain whether it is all imagination working in open vacuity which can accomplish so much.

HEALTH GUIDE.  
Dr. E. D. Babbitt, 437, Fourth Avenue, New York, wishes the friends to remember that his new "HEALTH GUIDE," which is nearly ready, is put at \$1, post paid, not 50 cents, and has aimed to make it worth far more than that. Some engravings have hindered a little.

Development in Mediumship by the Wearing of Magnetized Papers.

Mrs. F. C. Richards, of Minnesota City, Minn., says, "I am under the treatment of Mrs. A. H. Robinson, medium, of Chicago, and am rapidly regaining my health, and becoming developed as a medium. I can talk with the spirits often when alone. I am often startled at the answers to my mental questions."

D. S. KIMBALL, writing from Sackets Harbor, N. Y., says: "For 14 half years past my wife has been full one half the time lecturing through the central part of the State and giving, I believe, more astounding tests than any other lecturer, many of which were prophetic, and have been verified more than are found in the Scriptures."

## New Books Received for Review.

"Genesis Disclosed," by Thomas A. Davis. New York, Geo. W. Carleton & Co., London, S. Low, Son & Co.

"Bessie Wilmeton, or Money and What Came of It." A novel by Margaret Westcott. New York, Carleton & Co.; London S. Low, Son & Co. For sale at W. B. Keen, Cook & Co. Chicago.

## The Little Bouquet Orphan's Fund.

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Who will next be inspired to a similar deed of noble charity. We shall report.

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All amounts received for this fund will be immediately sent to the above named person, who is not able to secure his own support.

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K. GRAVES has been lecturing very successfully in northern Ohio. Where he has lectured, the friends of the cause express themselves well pleased. Large audiences and eager listeners, attest the earnest desire of the people to become better acquainted with the grand truths of Spiritualism. At Cuyahoga, and one or two other places, notwithstanding the Methodists ran a strong opposition line in the character of an exciting revival, yet the house was crowded every night to hear the spiritual lectures.

"History of the Man called Christ," by Thomas Jones, is a curious book and although we regard many of the statements therein as erroneous, still, we believe every reader will get much more than the cost from its 113 pages. A new supply received and standing orders all filled. Price 25 cents.

THE beautiful steel engravings entitled "The Orphan's Rescue" and "The Dawning Light," advertised by R. H. Curran & Co., of 28 School St., Boston, Mass., should adorn the houses of all Spiritualists.

BRITAIN'S QUARTERLY JOURNAL, vol. 2, No. 1, from which we last week published the very interesting article on the first page, is for sale at the office of this paper. It contains a superb self-portrait of Prof. Brittan, and is in all respects a fine number. We can still supply vol. 1; price \$3.00.

JOHN MITCHELL, of Newark, O., writes to us certifying to the genuineness of the mediumship of Mr. Sherman and Son. The spirits played on instruments, shook hands with those present, and performed many other remarkable feats.

MRS. WATERS & Co., the enterprising publishers of our *Pivotal Friend* have our thanks for a copy of a chromo entitled "Sunbeam," which they offer as a premium to their subscribers.

THE seances of Bastian and Taylor here, continue to attract great attention. The manifestations are very fine. Spirits materialize and are recognized by their friends.

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A Case of Distressing Female Complaint Cured by Spirit Power.

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Yours for progress,  
Miss M. E. DICKERSON.  
Dalton, Mass., Feb. 10th, 1874.

## ANOTHER CASE.

MRS. A. H. ROBINSON, DEAR SISTER:—According to orders, I write to let you know how I am getting along with the prescription you sent me. To-day is the ninth since I commenced wearing the magnetized papers. They seemed to help me from the first. When I put them on I could not speak, I save any one. The next day I could talk and have been getting better all the time. The spirits impart strength to keep me up without much medicine. I am using the medicine according to directions. The papers ought to be renewed. I send another lock of my hair. If you see anything more that is necessary please let me know.

Wm. NOVEMBER.  
Kirkville, Mo., Jan. 19th, 1874.

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## J. L. Potter's Report.

BRO. JONES:—How swiftly the months go by. January has departed, silently, swiftly fading away. The months are paragraphs that compose the chapters that fill up the book of life. Many, I fear, will shrink from a perusal of the pages thus compiled; still each sentence has been, or will be, placed there through our own efforts, as we strive on earth to benefit ourselves by aiding or inspiring others. To watch the ebb and flow of human sympathy, is a study that ever instructs; to-day clear up with excitement, to-morrow down by the cold sluggish stream of disappointment, mourning over their loss, complaining at fate and cursing the world. Thousands turn their attention to Spiritualism under such peculiar circumstances, finding at last sweet comfort and rest in its progressive truths. Spiritualists ought to be the happiest people on earth, and will be when we get rid of our early education, of trying to be leaders of others. "We must be greatest" has spoiled many a good common laborer. Royalty in Spiritualism is unknown, but industry is its cardinal faith, added to demonstrated immortality. During January I visit Montevideo, Granite Falls, Dassel, Kingston, Long Lake, Minneapolis and Stillwater, delivering sixteen lectures, adding nineteen new members to the association. Have received \$50.00 in collections and yearly dues. Expenses \$9.35.

The monetary interest continues to increase. Many are asking the way to reach conviction in our philosophy. The people like the outspoken course you have taken. The milk and water policy of some does not develop confidence among the masses. Am going to break bread in St. Paul this month. The fathers of the State are there making laws, but some are well posted in the higher laws and dare own it publicly. The cause is prospering. Your association is gaining strength daily. Angels are our helpers, so be of good cheer.

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